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The Order for Morning and Evening Prayer,

and the

Litany,

with Plain-Tune,

according to the use of the

United Church of England and Ireland.

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James Burns, Portman Street.

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The Preface.

IT hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change: So on the other side, the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

BY what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also

return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which, to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have

good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly constientious sons of the Church of England.

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Concerning the Service of the Church.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly, when any Book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read through. After like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the

people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood: wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm: some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

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THOUGH it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

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Of CEREMONIES, why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as

was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God: Let all things be done among you (saith St. Paul) in a seemly and due order: the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be com-

pared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound, and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses' Law was,) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangledness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as others have been. And in these our doings we condemn no

other nations, nor prescribe any thing but to our own people only: for we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

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ℂ The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

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ℂ The Order how the rest of holy Scripture is appointed to be read.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

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ℂ Proper Lessons

To be read at Morning and Evening Prayer, on the Sundays and other Holy-days throughout the Year.

ℂ Lessons Proper for Sundays.

Sundays of Advent.	*Mattins.*	*Even-song.*
1	Isaiah 1	Isaiah 2
2	—— 5	—— 24
3	—— 25	—— 26
4	—— 30	—— 32
Sundays after Christmas.		
1	—— 37	—— 38
2	—— 41	—— 43
Sundays after the Epiphany.		
1	—— 44	—— 46
2	—— 51	—— 53
3	—— 55	—— 56
4	—— 57	—— 58
5	—— 59	—— 64
6	—— 65	—— 66
Septuagesima.	Gen. 1	Gen. 2
Sexagesima.	—— 3	—— 6
Quinquagesima.	9 to *v.* 20	—— 12

LENT.	*Mattins*	*Even-song.*
Sunday 1	Gen. 19 (to *v.* 30	Gen. 22
2	—— 27	—— 34
3	—— 39	—— 42
4	—— 43	—— 45
5	Exod. 3	Exod. 5
6		
1 Lesson.	—— 9	—— 10
2 Lesson.	Matt. 26	Heb. 5 (to *v.* 11
Easter-Day.		
1 Lesson.	Ex. 12	Ex. 14
2 Lesson.	Rom. 6	Acts 2 (*v.* 22
Sundays after Easter.		
1	Num. 16	Num. 22
2	—23, 24	—— 25
3	Deut. 4	Deut. 5
4	—— 6	—— 7
5	—— 8	—— 9
Sunday after Ascension Day.	—— 12	—— 13

ℂ Lessons Proper for Sundays.

Whit-Sunday.	*Mattins.*	*Even-song.*
1 Lesson.	Deut.16 (to *v.* 18	Isa. 11
2 Lesson.	Acts 10 (*v.* 34	Acts 19 (to *v.* 21
Trinity-Sunday.		
1 Lesson.	Gen. 1	Gen. 18
2 Lesson.	Matt. 3	1 John 5
Sundays after Trinity.		
1——	Josh. 10	Josh. 23
2——	Judg. 4	Judg. 5
3——	1 Sam. 2	1 Sam. 3
4——	—— 12	—— 13
5——	—— 15	—— 17
6——	2 Sam. 12	2 Sam. 19
7——	—— 21	—— 24
8——	1 King. 13	1 King 17

Sundays after Trinity.	*Mattins.*	*Even-song.*
9——	1 King 18	1 King 19
10——	—— 21	—— 22
11——	2 King. 5	2 King. 9
12——	—— 10	—— 18
13——	—— 19	—— 23
14——	Jerem. 5	Jer. 22
15——	—— 35	—— 36
16——	Ezek. 2	Ez. 13
17——	—— 14	—— 18
18——	—— 20	—— 24
19——	Dan. 3	Dan. 6
20——	Joel 2	Mic. 6
21——	Hab. 2	Prov. 1
22——	Prov. 2	—— 3
23——	—— 11	—— 12
24——	—— 13	—— 14
25——	—— 15	—— 16
26——	—— 17	—— 19

ℂ Lessons Proper for Holy-days.

	Mattins.	*Even-song.*
S. Andrew.	Prov. 20	Prov. 21
S. Thomas the Apostle.	—— 23	—— 24
Nativity of Christ.		
1 Lesson.	Isa. 9 to (*v.* 8	Is. 7 *v.* 10 (to *v.* 17
2 Lesson.	Lu. 2 to (*v.* 15	Tit. 3 *v.* 4 (to *v.* 9

S. Stephen.	*Mattins.*	*Even-song.*
1 Lesson.	Prov. 28	Eccles. 4
2 Lesson.	Acts 6 *v.* 8 & *ch.* 7 to *v.* 30	Acts 7 *v.* (30 to (*v.* 55
S. John.		
1 Lesson.	Eccles. 5	Eccles. 6
2 Lesson.	Rev. 1	Rev. 22
Innocents' Day.	Jer. 31 (to *v.* 18	Wisd. 1

ℂ Lessons Proper for Holy-days.

	Mattins.	*Even-song.*
Circumcis.		
1 Lesson.	Gen. 17	Deut. 10 (*v.* 12
2 Lesson.	Rom. 2	Colos. 2
Epiphany.		
1 Lesson.	Isa. 60	Isa. 49
2 Lesson.	Lu. 3 to (*v.* 23	John 2 (to *v.* 12
Conver. of S. Paul.		
1 Lesson.	Wisd. 5	Wisd. 6
2 Lesson.	Acts 22 (to *v.* 22	Acts 26
Purific. of the Virgin Mary.	Wisd. 9	Wisd 12
S. Matthias	—— 19	Ecclus 1
Annunc. of our Lady.	Ecclus 2	—— 3
Wednesday before Easter.		
1 Lesson.	Hos. 13	Hos. 14
2 Lesson.	John 11 (*v.* 45	
Thursday before Easter.		
1 Lesson.	Dan. 9	Jer. 31
2 Lesson.	John 13 (to *v.* 20	
Good Friday		
1 Lesson.	Gen. 22	Isa. 53
2 Lesson.	John 18	1 Pet. 2

	Mattins.	*Even-song.*
Easter-Even.		
1 Lesson.	Zech. 9	Ex. 13
2 Lesson.	Luke 23 (*v.* 50	Heb. 4
Monday in Easter-Week.		
1 Lesson.	Ex. 16	Ex. 17
2 Lesson.	Matt. 28	Acts 3
Tuesday in Easter-Week.		
1 Lesson.	Ex. 20	Ex. 32
2 Lesson.	Luke 24 (to *v.* 13	1 Cor. 15
S. Mark.	Ecclus 4	Ecclus 5
S. Philip and S. James.		
1 Lesson.	—— 7	—— 9
2 Lesson.	John 1 (*v.* 43	
Ascension-day.		
1 Lesson.	Deut. 10	2 King 2
2 Lesson.	Luke 24 (*v.* 44	Eph. 4 (to *v.* 17
Monday in Whitsun-Week.		
1 Lesson.	Gen. 11 (to *v.* 10	Num. 11 (*v.* 16 to (*v.* 30
2 Lesson.	1 Cor. 12	1 Cor. 14 (to *v.* 26

ℂ Lessons Proper for Holy-days.

Tuesday in Whitsun-Week.	*Mattins.*	*Even-song.*
1 Lesson.	1 Sam. 19 (*v.* 18	Deut. 30
2 Lesson.	1 Thes. 5 (*v.* 12 to (*v.* 24.	1 John 4 (to *v.* 14
S. Barnabas.		
1 Lesson.	Ecclus 10	Ecclus 12
2 Lesson.	Acts 14	Acts 15 (to *v.* 36
S. John Baptist.		
1 Lesson.	Mal. 3	Mal. 4
2 Lesson.	Matt. 3	Matt. 14 (to *v.* 13
S. Peter.		
1 Lesson.	Ecclus 15	Ecclus 19
2 Lesson.	Acts 3	Acts 4

	Mattins.	*Even-song.*
S. James.	Ecclus 21	Ecclus 22
S. Barthol.	—— 24	—— 29
S. Matthew	—— 35	—— 38
S. Michael.		(*v.* 5
1 Lesson.	Gen. 32	Dan. 10
2 Lesson.	Acts 12 (to *v.* 20	Jude *v.* 6 (to *v.* 16
S. Luke.	Ecclus 51	Job 1
S. Simeon & S. Jude.	Job 24, 25	—— 42
All Saints.		
1 Lesson.	Wisd. 3 (to *v.* 10	Wisd. 5 (to *v.* 17
2 Lesson.	Heb. 11 *v.* (33. & *ch.* (12 to *v.* 7	Rev. 19 (to *v.* 17

ℂ Proper Psalms on certain Days.

	Mattins	*Even-song.*		*Mattins.*	*Even-song.*
Christmas Day.	19, 45, 85	89, 110, 132	Easter-Day.	2, 57, 111	113, 114, 118
Ash-Wednesday.	6, 32, 38	102, 130, 143	Ascension-Day.	8, 15, 21	24, 47, 108
Good Friday.	22, 40, 54	69, 88	Whit-Sunday.	48, 68	104, 145

The Calendar; with the Table of Lessons.

JANUARY hath XXXI Days.

			MORNING		EVENING	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	A	Circumcision.				
2	b		Gen. 1	Matt. 1	Gen. 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	Epiphany.				
7	g		9	5	12	5
8	A	Lucian, P. & M.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hilary, Bishop.	23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Prisca, V. & M.	33	16	34	16
19	e		35	17	37	1 Cor. 1
20	f	Fabian, Bishop.	38	18	39	2
21	g	Agnes, V. & M.	40	19	41	3
22	A	Vincent, Mart.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	Conv. of S. Paul.				
26	e		48	23	49	7
27	f		50	24	Exod. 1	8
28	g		Exod. 2	25	3	9
29	A		4	26	5	10
30	b	King Charles Martyr.	6 to *v.* 14	27	7	11
31	c		8	28	9	12

The Calendar; with the Table of Lessons.

FEBRUARY hath XXVIII Days.

And in every Leap-Year XXIX Days.

			MORNING.		EVENING	
			1 *Lesson.*	2 *Lesson*	1 *Lesson.*	2 *Lesson.*
1	d	—— Fast.	Ex. 10	Mark 1	Ex. 11	1Cor. 13
2	e	Purif. of V. M.		2		14
3	f	Blasius, Bishop.	12	3	13	15
4	g		14	4	15	16
5	A	Agatha, V. & M.	16	5	17	2 Cor. 1
6	b		18	6	19	2
7	c		20	7	21	3
8	d		22	8	23	4
9	e		24	9	32	5
10	f		33	10	34	6
11	g		Lev. 18	11	Lev. 19	7
12	A		20	12	26	8
13	b		Num. 11	13	Num. 12	9
14	c	Valentine, Bp.	13	14	14	10
15	d		16	15	17	11
16	e		20	16	21	12
17	f		22	L. 1 to 39	23	13
18	g		24	1 *v.* 39	25	Galat. 1
19	A		27	2	30	2
20	b		31	3	32	3
21	c		35	4	36	4
22	d		Deut. 1	5	Deut. 2	5
23	e	—— Fast.	3	6	4	6
24	f	S. Matthias. (Apostle.		7		Ephes. 1
25	g		5	8	6	2
26	A		7	9	8	3
27	b		9	10	10	4
28	c		11	11	12	5
29	d		13	Matth. 7	14	Rom. 12

The Calendar; with the Table of Lessons.

MARCH hath XXXI Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	d	David, Abp. —	Deut. 15	Luke 12	Deut. 16	Ephes. 6
2	e	Chad, Bishop.	17	13	18	Philip. 1
3	f		19	14	20	2
4	g		21	15	22	3
5	A		24	16	25	4
6	b		26	17	27	Colos. 1
7	c	Perpetua, Mar.	28	18	29	2
8	d		30	19	31	3
9	e		32	20	33	4
10	f		34	21	Josh. 1	1 Thes. 1
11	g		Josh. 2.	22	3	2
12	A	Gregory, M. B.	4	23	5	3
13	b		6	24	7	4
14	c		8	John 1	9	5
15	d		10	2	23	2 Thes. 1
16	e		24	3	Judg. 1	2
17	f		Judg. 2	4	3	3
18	g	Edward, King of West Sax.	4	5	5	1 Tim. 1
19	A		6	6	7	2, 3
20	b		8	7	9	4
21	c	Benedict, Abb.	10	8	11	5
22	d		12	9	13	6
23	e		14	10	15	2 Tim. 1
24	f	—— Fast.	16	11	17	2
25	g	Annunt. of V. M.		12		3
26	A		18	13	19	4
27	b		20	14	21	Titus 1
28	c		Ruth 1	15	Ruth 2	2, 3
29	d		3	16	4	Philem.
30	e		1 Sam. 1	17	1 Sam. 2	Hebr. 1
31	f		3	18	4	2

The Calendar; with the Table of Lessons.

APRIL hath XXX Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	g		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	A		7	20	8	4
3	b	Richard, Bp. of Const.	9	21	10	5
4	c	S. Ambrose. —	11	Acts 1	12	6
5	d		13	2	14	7
6	e		15	3	16	8
7	f		17	4	18	9
8	g		19	5	20	10
9	A		21	6	22	11
10	b		23	7	24	12
11	c		25	8	26	13
12	d		27	9	28	James 1
13	e		29	10	30	2
14	f		31	11	2 Sam. 1	3
15	g		2 Sam. 2	12	3	4
16	A		4	13	5	5
17	b		6	14	7	1 Pet. 1
18	c		8	15	9	2
19	d	Alphege, Abp.	10	16	11	3
20	e		12	17	13	4
21	f		14	18	15	5
22	g		16	19	17	2 Pet. 1
23	A	S. George, Mar.	18	20	19	2
24	b		20	21	21	3
25	c	S. Mark, Evan.		22		1 John 1
26	d		22	23	23	2
27	e		24	24	1 Kings 1	3
28	f		1 Kings 2	25	3	4
29	g		4	26	5	5
30	A		6	27	7	2,3 John

The Calendar; with the Table of Lessons.

MAY hath XXXI Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	b	S. Philip and S. (James.				Jude
2	c		1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3	d	Invent. of Cross.	10	Matt. 1	11	2
4	e		12	2	13	3
5	f		14	3	15	4
6	g	S. John Port. Lat.	16	4	17	5
7	A		18	5	19	6
8	b		20	6	21	7
9	c		22	7	2 Kings 1	8
10	d		2 Kings 2	8	3	9
11	e		4	9	5	10
12	f		6	10	7	11
13	g		8	11	9	12
14	A		10	12	11	13
15	b		12	13	13	14
16	c		14	14	15	15
17	d		16	15	17	16
18	e		18	16	19	1 Cor. 1
19	f	Dunstan, Abp.	20	17	21	2
20	g		22	18	23	3
21	A		24	19	25	4
22	b		Ezra 1	20	Ezra 3	5
23	c		4	21	5	6
24	d		6	22	7	7
25	e		9	23	Neh. 1	8
26	f	Augustine, Abp.	Neh. 2	24	4	9
27	g	Ven. Bede, Pres.	5	25	6	10
28	A		8	26	9	11
29	b	K. Char. II. Rest.	10	27	13	12
30	c		Esther 1	28	Esther 2	13
31	d		3	Mark 1	4	14

The Calendar; with the Table of Lessons.

JUNE hath XXX Days.

			MORNING.		EVENING	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	c	Nicomede, M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f		7	3	8	16
3	g		9	4	Job 1	2 Cor. 1
4	A		Job 2	5	3	2
5	b	Boniface, Bp.—	4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	S. Barnabas, A.				
12	b		16	12	17, 18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g	S. Alban, Mart.	29	Luke 1	30	Galat. 1
18	A		31	2	32	2
19	b		33	3	34	3
20	c	Translat. of K. Edw.	35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	Fast.	41	7	42	Ephes. 1
24	g	S. John Baptist.				
25	A		Prov. 1	8	Prov. 2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	Fast.	7	11	8	5
29	e	S. Peter, Ap.				
30	f		9	12	10	6

The Calendar; with the Table of Lessons.

JULY hath XXXI Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	g		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Visit. of V. Mary.	13	14	14	2
3	b		15	15	16	3
4	c	Trans. S. Martin	17	16	18	4
5	d		19	17	20	Colos. 1
6	e		21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1 Thes. 1
10	b		29	22	31	2
11	c		Eccles. 1	23	Eccles. 2	3
12	d		3	24	4	4
13	e		5	John 1	6	5
14	f		7	2	8	2 Thes. 1
15	g	Swithun, Bp.	9	3	10	2
16	A		11	4	12	3
17	b		Jerem. 1	5	Jerem. 2	1 Tim. 1
18	c		3	6	4	2, 3
19	d		5	7	6	4
20	e	Margaret, Virg. (and Martyr	7	8	8	5
21	f		9	9	10	6
22	g	S. Mary Magd.	11	10	12	2 Tim. 1
23	A		13	11	14	2
24	b	Fast.	15	12	16	3
25	c	S. James, Ap.		13		4
26	d	S. Anne.	17	14	18	Titus 1
27	e		19	15	20	2, 3
28	f		21	16	22	Philem.
29	g		23	17	24	Hebr. 1
30	A		25	18	26	2
31	b		27	19	28	3

The Calendar; with the Table of Lessons.

AUGUST hath XXXI Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	c	Lammas Day.	Jer. 29	John 20	Jer. 30	Hebr. 4
2	d		31	21	32	5
3	e		33	Acts 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transfiguration.	39	4	40	9
7	b	Name of Jesus.	41	5	42	10
8	c		43	6	44	11
9	d		45, 46	7	47	12
10	e	S. Lawrence. —	48	8	49	13
11	f		50	9	51	James 1
12	g		52	10	Lam. 1	2
13	A		Lam. 2	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2	13	Ezek. 3	5
16	d		6	14	7	1 Pet. 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan. 1	4
20	A		Dan. 2	18	3	5
21	b		4	19	5	2 Pet. 1
22	c		6	20	7	2
23	d	—— Fast.	8	21	9	3
24	e	S. Bartholomew.		22		1 John 1
25	f		10	23	11	2
26	g		12	24	Hosea 1	3
27	A		Hos. 2, 3	25	4	4
28	b	S. Augustin, B.	5, 6	26	7	5
29	c	S. John Baptist (beheaded.	8	27	9	2, 3 John
30	d		10	28	11	Jude
31	e		12	Matt. 1	13	Rom. 1

The Calendar; with the Table of Lessons.

SEPTEMBER hath XXX Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	f	Giles, Abbot. —	Hos. 14	Matt. 2	Joel 1	Rom. 2
2	g	——	Joel 2	3	3	3
3	A	——	Amos 1	4	Amos 2	4
4	b	——	3	5	4	5
5	c	——	5	6	6	6
6	d	——	7	7	8	7
7	e	Enurchus, Bp.	9	8	Obad.	8
8	f	Nativity of Vir. (Mary	Jonah 1	9	Jon. 2, 3	9
9	g	——	4	10	Micah 1	10
10	A	——	Micah 2	11	3	11
11	b	——	4	12	5	12
12	c	——	6	13	7	13
13	d	——	Nah. 1	14	Nah. 2	14
14	e	Holy Cross Day.	3	15	Hab. 1	15
15	f	——	Hab. 2	16	3	16
16	g	——	Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bp.	3	18	Hag. 1	2
18	b	——	Hag. 2	19	Zech. 1	3
19	c	——	Zec. 2, 3	20	4, 5	4
20	d	—— Fast.	6	21	7	5
21	e	S. Matthew. A.	——	22	——	6
22	f	——	8	23	9	7
23	g	——	10	24	11	8
24	A	——	12	25	13	9
25	b	——	14	26	Mal. 1	10
26	c	S. Cyprian, Abp.	Malac. 2	27	3	11
27	d	——	4	28	Tobit 1	12
28	e	——	Tobit 2	Mark 1	3	13
29	f	S. Michael. A.	——	2	——	14
30	g	S. Jerom. ——	4	3	6	15

The Calendar; with the Table of Lessons.

OCTOBER hath XXXI Days.

			MORNING		EVENING	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	A	Remigius, Bp.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b		9	5	10	2 Cor. 1
3	c		11	6	12	2
4	d		13	7	14	3
5	e		Judith 1	8	Judith 2	4
6	f	Faith, V. & M.	3	9	4	5
7	g		5	10	6	6
8	A		7	11	8	7
9	b	S. Denys, Bp.	9	12	10	8
10	c		11	13	12	9
11	d		13	14	14	10
12	e		15	15	16	11
13	f	Trans. K. Edw.	Wisd. 1	16	Wisd. 2	12
14	g		3	L. 1 to 39	4	13
15	A		5	— *v.* 39	6	Galat. 1
16	b		7	2	8	2
17	c	Etheldreda, V. Q.	9	3	10	3
18	d	S. Luke, Evan.		4		4
19	e		11	5	12	5
20	f		13	6	14	6
21	g		15	7	16	Ephes. 1
22	A		17	8	18	2
23	b		19	9	Ecclus 1	3
24	c		Ecclus 2	10	3	4
25	d	Crispin, Mart.	4	11	5	5
26	e		6	12	7	6
27	f	—— Fast.	8	13	9	Philip. 1
28	g	S. Simon and S. (Jude		14		2
29	A		10	15	11	3
30	b		12	16	13	4
31	c	—— Fast.	14	17	15	Coloss. 1

The Calendar; with the Table of Lessons.

NOVEMBER hath XXX Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	d	All Saints' Day.				
2	e		Ecclu 16	Luke 18	Ecclu 17	Colos. 2
3	f		18	19	19	3
4	g		20	20	21	4
5	A	Papists' Consp.	22	21	23	1 Thes. 1
6	b	Leonard, Conf.	24	22	(a) 25	2
7	c		27	23	28	3
8	d		29	24	(b) 30	4
9	e		31	John 1	32	5
10	f		33	2	34	2 Thes. 1
11	g	S. Martin, Bp.	35	3	36	2
12	A		37	4	38	3
13	b	Britius, Bishop.	39	5	40	1 Tim. 1
14	c		41	6	42	2, 3
15	d	Machutus, Bp.	43	7	44	4
16	e		45	8	(c) 46	5
17	f	Hugh, Bishop.	47	9	48	6
18	g		49	10	50	2 Tim. 1
19	A		51	11	Baruc. 1	2
20	b	Edmund, King.	Baruc. 2	12	3	3
21	c		4	13	5	4
22	d	Cecilia, V. & M.	6	14	Hist. Su.	Titus 1
23	e	S. Clement, Bp.	Bel & Dr	15	Isaiah 1	2, 3
24	f		Isaiah 2	16	3	Philem.
25	g	Catharine, Vir.	4	17	5	Hebr. 1
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	——— Fast.	12	21	13	5
30	e	S. Andrew, Ap.	———	Acts 1	———	6

Note, that (a) Ecclus. 25. is to be read only to ver. 13. and (b) Ecclus. 30. only to ver. 18. and (c) Ecclus. 46. only to ver. 20.

The Calendar; with the Table of Lessons.

DECEMBER hath XXXI Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	f	———	Isai. 14	Acts 2	Isai. 15	Hebr. 7
2	g	———	16	3	17	8
3	A	———	18	4	19	9
4	b	———	20, 21	5	22	10
5	c	———	23	6	24	11
6	d	Nicolas, Bishop.	25	7 to *v.* 30	26	12
7	e	———	27	7 *v.* 30	28	13
8	f	Concept. of Vir. (Mary.	29	8	30	James 1
9	g	———	31	9	32	2
10	A	———	33	10	34	3
11	b	———	35	11	36	4
12	c	———	37	12	38	5
13	d	Lucy, V. & M.	39	13	40	1 Pet. 1
14	e	———	41	14	42	2
15	f	———	43	15	44	3
16	g	O Sapientia. —	45	16	46	4
17	A	———	47	17	48	5
18	b	———	49	18	50	2 Pet. 1
19	c	———	51	19	52	2
20	d	——— Fast.	53	20	54	3
21	e	S. Thomas, Ap.	———	21	———	1 John 1
22	f	———	55	22	56	2
23	g	———	57	23	58	3
24	A	——— Fast.	59	24	60	4
25	b	Christmas-Day.	———	———	———	———
26	c	S. Stephen, M.	———	———	———	———
27	d	S. John, Evan.	———	———	———	———
28	e	Innocents' Day.	———	25	———	5
29	f	———	61	26	62	2 John
30	g	———	63	27	64	3 John
31	A	Silvester, Bp.	65	28	66	Jude

Tables and Rules

For the Moveable and Immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole Year.

RULES

to know when the Moveable Feasts and Holy-days begin.

EASTER-DAY (on which the rest depend) is always the first Sunday after the Full Moon which happens upon, or next after the Twenty-first Day of March; and if the Full Moon happens upon a Sunday, Easter-Day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of Saint Andrew, whether before or after.

Septuagesima, Sexagesima, Quinquagesima, Quadragesima } Sunday is { Nine, Eight, Seven, Six } Weeks before Easter.

Rogation-Sunday, Ascension-Day, Whit-Sunday, Trinity-Sunday } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after Easter.

A TABLE of all the Feasts that are to be observed in the Church of England throughout the Year.

All Sundays in the Year.

The Days of the Feasts of

- The Circumcision of our LORD JESUS CHRIST.
- The Epiphany.
- The Conversion of Saint Paul.
- The Purification of the Blessed Virgin.
- Saint Matthias the Apostle.
- The Annunciation of the Blessed Virgin.
- Saint Mark the Evangelist.
- Saint Philip and Saint James the Apostles
- The Ascension of our LORD JESUS CHRIST.
- Saint Barnabas.
- The Nativity of Saint John Baptist.
- Saint Peter the Apostle.
- Saint James the Apostle.
- Saint Bartholomew the Apostle.
- Saint Matthew the Apostle.
- Saint Michael and all Angels.
- Saint Luke the Evangelist.
- Saint Simon and Saint Jude the Apostles.
- All Saints.
- Saint Andrew the Apostle.
- Saint Thomas the Apostle.
- The Nativity of our Lord.
- Saint Stephen the Martyr.
- Saint John the Evangelist.
- The Holy Innocents.

Monday and Tuesday in Easter-Week.
Monday and Tuesday in Whitsun-Week.

A TABLE of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin Mary.
- The Annunciation of the Blessed Virgin.
- Easter-Day.
- Ascension-Day.
- Pentecost.
- Saint Matthias.
- Saint John Baptist.
- Saint Peter.
- Saint James.
- Saint Bartholomew.
- Saint Matthew.
- Saint Simon and Saint Jude.
- Saint Andrew.
- Saint Thomas.
- All Saints.

Note, That if any of these Feast-Days fall upon a Monday, then the Vigil or Fast-Day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting, or Abstinence.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons, being the Wednesday, Friday, and Saturday after
- The First Sunday in Lent.
- The Feast of Pentecost.
- September 14.
- December 13.

III. The Three Rogation-Days, being the Monday, Tuesday, and Wednesday, before Holy-Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas-Day.

Certain Solemn Days, for which particular Services are appointed.

I. The Fifth day of November, being the Day kept in Memory of the Papists' Conspiracy.

II. The Thirtieth Day of January, being the Day kept in Memory of the Martyrdom of King Charles I.

III. The Twenty-ninth Day of May, being the Day kept in Memory of the Birth and Return of King Charles II.

IV. The Twentieth Day of June, being the Day on which Her Majesty began Her happy Reign.

¶ The Order for Morning and Evening Prayer daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.

✠

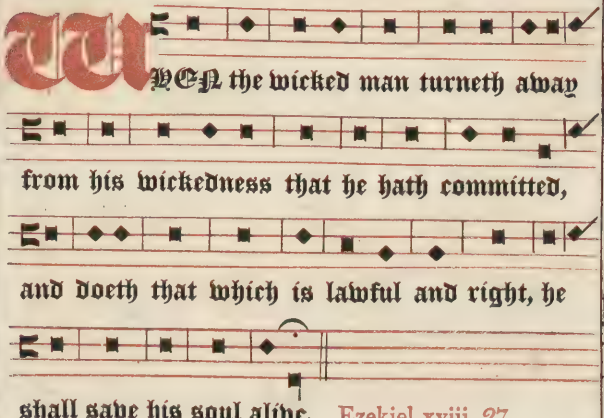
ℂ The Order

for

Morning Prayer

Throughout the Year.

℄ At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.



Ezekiel xviii. 27.



I acknowledge my transgressions, and my sin



is ever before me. Psalm li. 3.

Hide thy face from my sins, and blot out all mine iniquities. Psalm li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Daniel ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jeremiah x. 24; Psalm vi. 1.

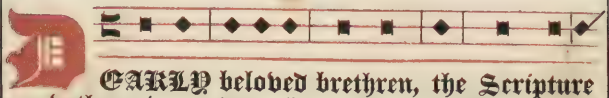
Repent ye; for the Kingdom of Heaven is at hand. St. Matthew iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. Luke xv. 18, 19.

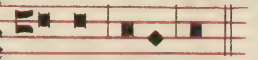
Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psalm cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we con-

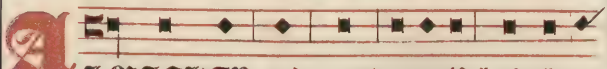
fess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John 1, 8, 9.



DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;



℣ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

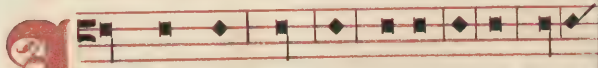


ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like

lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.



¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.



ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present: and that the rest of

our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

℄ The people shall answer here, and at the end of all other prayers, Amen.

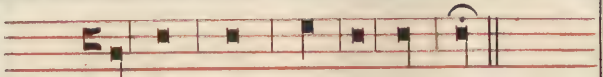
℄ Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

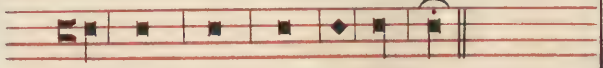
℄ Then likewise he shall say,

LORD, open thou our lips.

Ans. And our mouth shall shew forth thy praise.



Priest. O God, make speed to save us.



Ans. O Lord, make haste to help us.

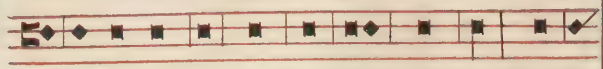
℣ Here all standing up, the Priest shall say,



GLORY be to the Father, and to the Son:



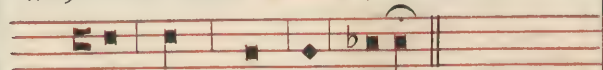
and to the Holy Ghost; Ans. As it was in



the beginning, is now, and ever shall be: world



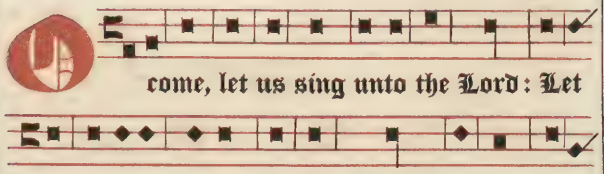
without end. Amen. Priest. Praise ye the Lord.



Ans. The Lord's Name be praised.

℣ Then shall be said or sung this Psalm following: except on Easter-Day, upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. Ps. xcv.



come, let us sing unto the Lord: Let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

℣ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

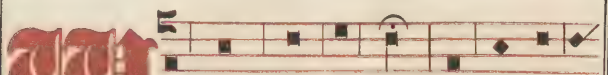
GLORY be to the Father, and to the Son: and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

℣ Then shall be read distinctly, with an audible voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar (except there be proper Lessons assigned for that day): He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum laudamus, daily throughout the year.

℣ Note, that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

Te Deum Laudamus.



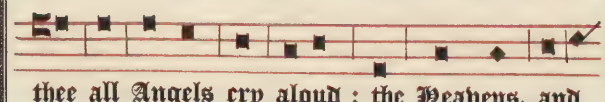
WE praise thee, O God: we acknow=



ledge thee to be the Lord. All the earth doth



worship thee, the Father everlasting. To



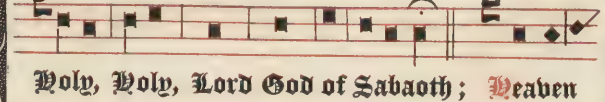
thee all Angels cry aloud : the Heavens, and



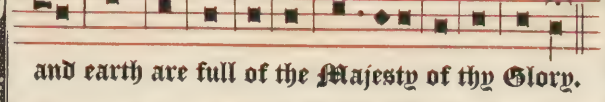
all the Powers therein. To thee Cherubim



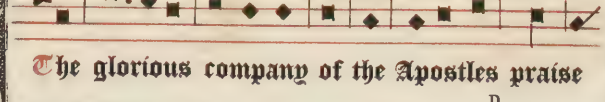
and Seraphim continually do cry : Holy,



Holy, Holy, Lord God of Sabaoth ; Heaven



and earth are full of the Majesty of thy Glory.



The glorious company of the Apostles praise


thee. The goodly fellowship of the Prophets
praise thee. The noble army of Martyrs
praise thee. The holy Church throughout all
the world doth acknowledge thee; The
Father: of an infinite Majesty; Thine ho=
nourable, true, and only Son; Also the Holy
Ghost, the Comforter. Thou art the King of
Glory, O Christ. Thou art the everlasting


Son of the Father. When thou tookest upon
thee to deliver man, thou didst not abhor the
Virgin's womb. When thou hadst overcome
the sharpness of death, thou didst open the
kingdom of heaven to all believers. Thou
sittest at the right hand of God, in the glory
of the Father. We believe that thou shalt
come to be our Judge. We therefore pray

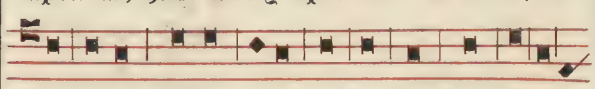

thee, help thy servants, whom thou hast re=
deemed with thy precious blood. Make them
to be numbered with thy Saints, in glory
everlasting. O Lord, save thy people : and
bless thine heritage. Govern them, and lift
them up for ever. Day by day we magnify
thee ; And we worship thy Name ever world
without end. Vouchsafe, O Lord, to keep us



this day without sin. ℣ Lord, have mercy



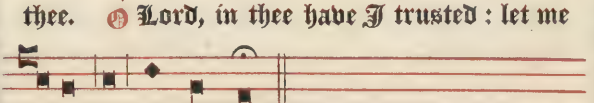
upon us, have mercy upon us. ℣ Lord, let



thy mercy lighten upon us, as our trust is in



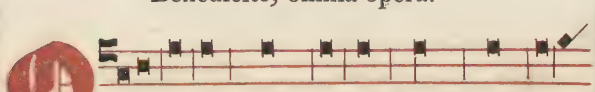
thee. ℣ Lord, in thee have I trusted: let me



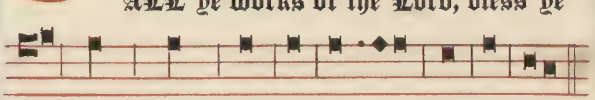
never be confounded.

℣ Or this Canticle,

Benedicite, omnia opera.



ALL ye works of the Lord, bless ye



the Lord: praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

℣ ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

℣ all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

℣ ye Wells, bless ye the Lord : praise him, and magnify him for ever.

℣ ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

℣ ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

℣ all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

℣ all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

℣ ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

℣ let Israel bless the Lord : praise him, and magnify him for ever.

℣ ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

℣ ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

℣ ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

℣ ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

℣ Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

℣ Glory be to the Father, &c.

℟ As it was in the beginning, &c.

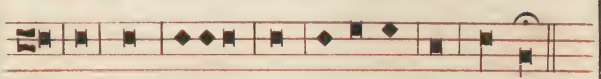
℄ Then shall be read in like manner the Second Lesson, taken out of the New Testament.

And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.

Benedictus. St. Luke i. 68.



BLESSED be the Lord God of Israel;



for he hath visited and redeemed his people,

And hath raised up a mighty salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began:

That we should be saved from our enemies, and from the hands of all that hate us;

To perform the mercy promised to our forefathers, and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham, that he would give us,

That we being delivered out of the hand of our enemies, might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people, for the remission of their sins,

Through the tender mercy of our God, whereby the day-spring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣ Or this Psalm,

Jubilate Deo.



BE joyful in the Lord, all ye lands;



serve the Lord with gladness, and come before



his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

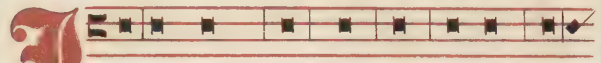
O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then shall be sung or said the Apostles' Creed by the Minister and the People, standing: except only such days as the Creed of Saint Athanasius is appointed to be read,

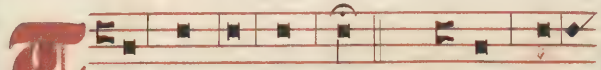


I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,



THE Lord be with you. Ans. And with



thy spirit. Minister. Let us pray. Lord, have



mercy upon us. Christ, have mercy upon us.



Lord, have mercy upon us.

℄ Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.

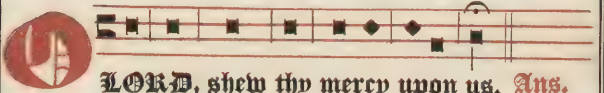


UR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into



temptation; But deliver us from evil. Amen.

℄ Then the Priest standing up shall say,



LORD, shew thy mercy upon us. Ans.



And grant us thy salvation. Priest. O Lord,



save the Queen. Ans. And mercifully hear us



when we call upon thee. Priest. Endue thy



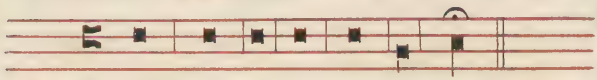
Ministers with righteousness. Ans. And make



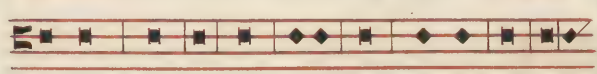
thy chosen people joyful. Priest. O Lord, save



thy people. Ans. And bless thine inheritance.



Priest. Give peace in our time, O Lord. Ans.



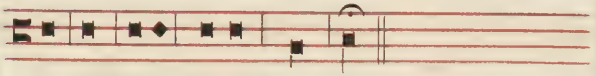
Because there is none other that fighteth for us,



but only thou, O God. Priest. O God, make



clean our hearts within us. Ans. And take



not thy Holy Spirit from us.

℣ Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

The second Collect, for Peace.



GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The third Collect, for Grace.

LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day;

Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

℄ In Quires and Places where they sing, here followeth the Anthem.

℄ Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the Queen's Majesty.

O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen VICTORIA; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless Adelaide the Queen Dowager, The Prince

Albert, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

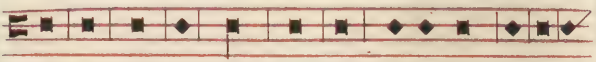
ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A Prayer of St. Chrysostom.

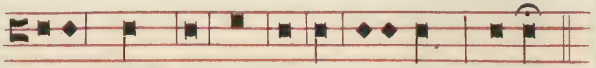
ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Corinthians xiii.

THE grace of our Lord Jesus Christ,



and the love of God, and the fellowship of the



Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the Year.

✠

ℂ The Order

for

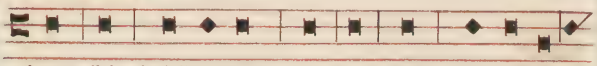
Evening Prayer

Throughout the Year.

℄ At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.



WHEN the wicked man turneth away



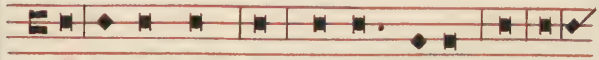
from his wickedness that he hath committed,



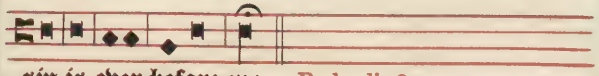
and doeth that which is lawful and right, he



shall save his soul alive. Ezekiel xviii. 27.



I acknowledge my transgressions, and my



sin is ever before me. Psalm li. 3.



Hide thy face from my sins, and blot out all



mine iniquities. Psalm li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

To the Lord our God belong mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Daniel ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jeremiah x. 24; Psalm vi. 1.

Repent ye, for the kingdom of heaven is at hand. St. Matthew iii. 2.

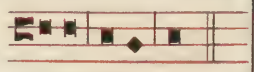
I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. Luke xv. 18, 19.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. Psalm cxliii. 2.

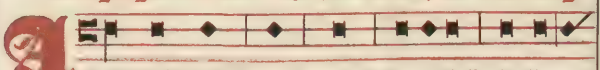
If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the

soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;



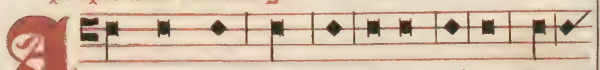
¶ A general confession to be said of the whole Congregation after the Minister, all kneeling.



ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.



¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

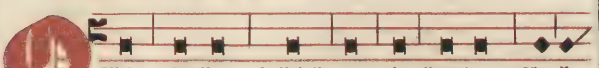


ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a

sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present: and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.



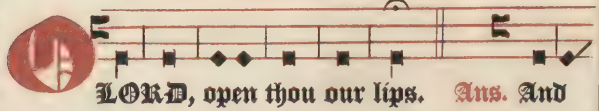
¶ Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.



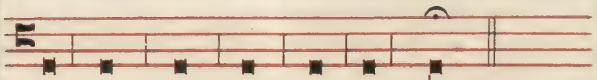
OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, for ever and ever. Amen.



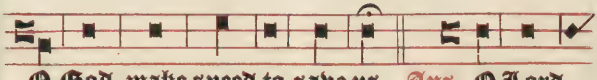
¶ Then likewise he shall say,



LORD, open thou our lips. Ans. And



our mouth shall shew forth thy praise. Priest.



O God, make speed to save us. Ans. O Lord,



make haste to help us.

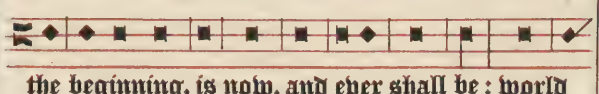
℣ Here all standing up, the Priest shall say,



GLORY be to the Father, and to the Son:



and to the Holy Ghost; Ans. As it was in



the beginning, is now, and ever shall be: world



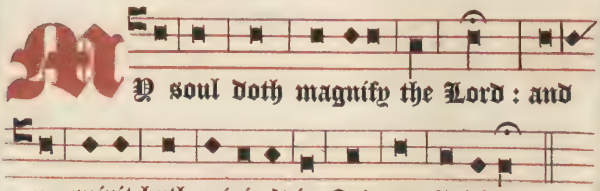
without end. Amen. Priest. Praise ye the Lord.



Ans. The Lord's Name be praised.

¶ Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.

Magnificat. St. Luke i.



MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

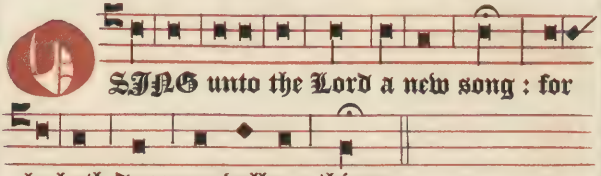
He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

℄ Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.

Cantate Domino. Psal. xcviii.



SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth towards the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost;

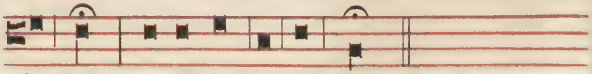
As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis (or the Song of Symeon) in English, as followeth.

Nunc dimittis. St. Luke ii. 29.



LORD, now lettest thou thy servant depart



in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or else this Psalm; except it be on the Twelfth Day of the Month.

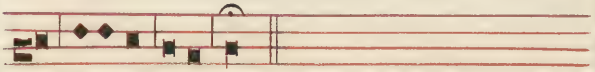
Deus misereatur. Psal. lxvii.



GOD be merciful unto us, and bless us :



and shew us the light of his countenance, and



be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

℄ Then shall be said or sung the Apostles' Creed by the Minister and the People, standing.



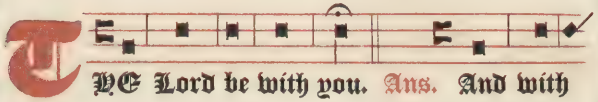
I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born

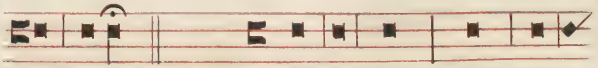
of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the body, And the life everlasting. Amen.

℄ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,



THE Lord be with you. Ans. And with



thy spirit. Minister. Let us pray. Lord, have



mercy upon us. Christ, have mercy upon us.



Lord, have mercy upon us.

℄ Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.



UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

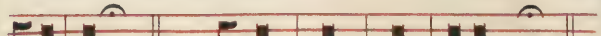
℄ Then the Priest standing up shall say,



LORD, shew thy mercy upon us. Ans. And grant us thy salvation. Priest. O Lord, save the Queen. Ans. And mercifully hear us when we call upon thee. Priest. Endue thy Ministers with righteousness. Ans. And make



thy chosen people joyful. Priest. O Lord, save



thy people. Ans. And bless thine inheritance.



Priest. Give peace in our time, O Lord. Ans.



Because there is none other that fighteth for us,



but only thou, O God. Priest. O God, make



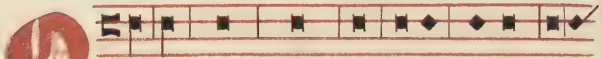
clean our hearts within us. Ans. And take



not thy Holy Spirit from us.

℄ Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

The second Collect at Evening Prayer.



GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A Prayer for the Queen's Majesty.

O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen VICTORIA; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her

in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless Adelaide the Queen Dowager, The Prince Albert, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

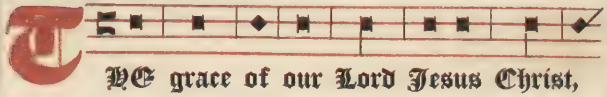
ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests:

Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Corinthians xiii.



THE grace of our Lord Jesus Christ,



and the love of God, and the fellowship of the



Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the Year.

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At Morning Prayer.

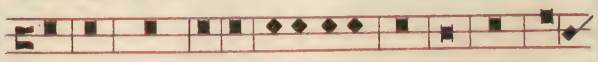
℣ Upon these Feasts, Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of

the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.

Quicunque vult.



WHOSOEVER will be saved : be=



fore all things it is necessary that he hold the



Catholick Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co=eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

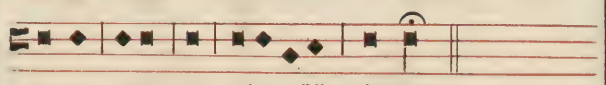
✠

ℭ The Litany.

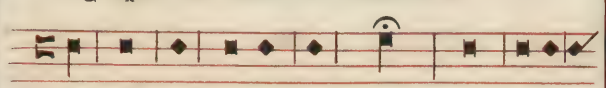
ℭ Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.



O GOD the Father, of heaven : have



mercy upon us miserable sinners.



O God the Father, of heaven : have mercy


upon us miserable sinners.

℣. God the Son, Redeemer of the world :

have mercy upon us miserable sinners.

℣. God the Son, Redeemer of the world :

have mercy upon us miserable sinners.

℣. God the Holy Ghost, proceeding from

the Father and the Son : have mercy upon

us miserable sinners.

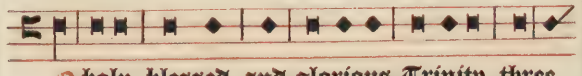
℣. God the Holy Ghost, proceeding from



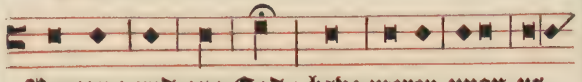
the Father and the Son : have mercy upon



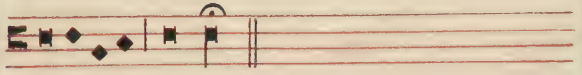
us miserable sinners.



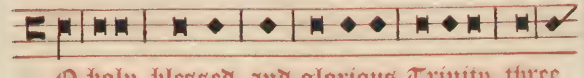
O holy, blessed, and glorious Trinity, three



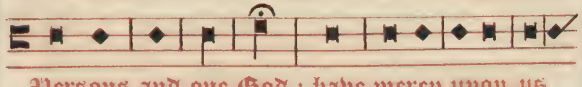
Persons and one God : have mercy upon us



miserable sinners.



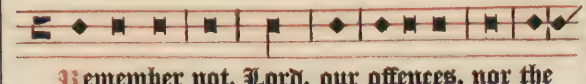
O holy, blessed, and glorious Trinity, three



Persons and one God : have mercy upon us



miserable sinners.



Remember not, Lord, our offences, nor the



offences of our forefathers; neither take thou



vengeance of our sins: spare us, good Lord,



spare thy people, whom thou hast redeemed



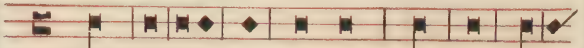
with thy most precious blood, and be not angry



with us for ever.



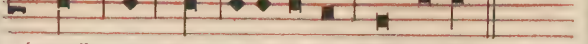
Spare us, good Lord.



From all evil and mischief; from sin, from



the crafts and assaults of the devil; from thy



wrath, and from everlasting damnation,



Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.



We sinners do beseech thee to hear us,



O Lord God; and that it may please thee to



rule and govern thy holy Church universal



in the right way;



We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant VICTORIA, our most gracious Queen and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve Adelaide the Queen Dowager, The Prince Albert, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;
We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;
We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;
We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;
We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;
We beseech thee to hear us, good Lord.

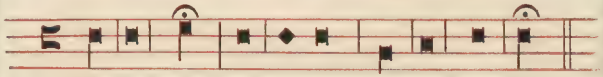
That it may please thee to have mercy upon all men;
We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;
We beseech thee to hear us, good Lord.

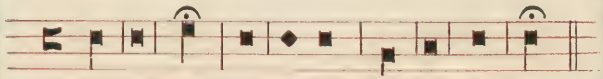
That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;
We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

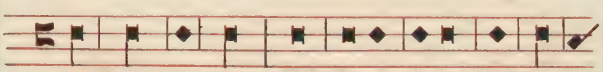
We beseech thee to hear us, good Lord.



Son of God: we beseech thee to hear us.



Son of God: we beseech thee to hear us.



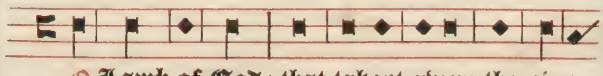
O Lamb of God: that takest away the sins



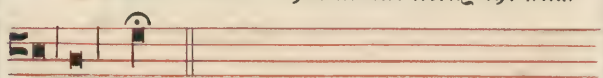
of the world;



Grant us thy peace.



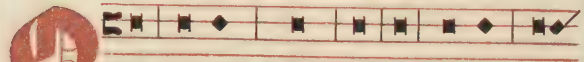
O Lamb of God: that takest away the sins



of the world;


Have mercy upon us.
O Christ, hear us.
O Christ, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

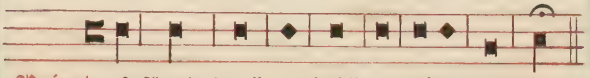
¶ Then shall the Priest, and the people with him, say the Lord's Prayer.



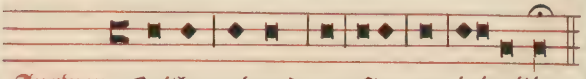
OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into



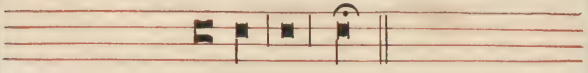
temptation; But deliver us from evil. Amen.



Priest. O Lord, deal not with us after our sins.



Answer. Neither reward us after our iniquities.

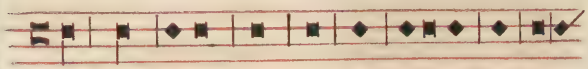


Let us pray.

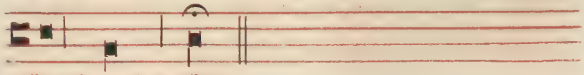


GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our

troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.



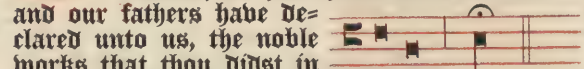
O Lord, arise, help us, and deliver us for



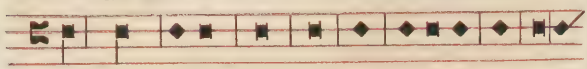
thy Name's sake.



GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in



their days, and in the old time before them.



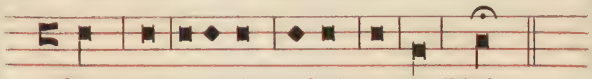
O Lord, arise, help us, and deliver us for



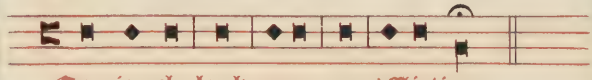
thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

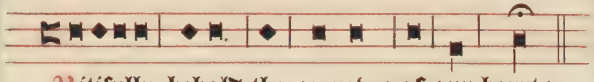
Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.



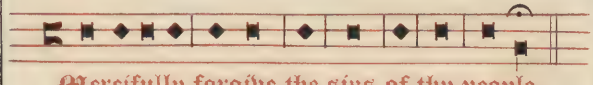
From our enemies defend us, O Christ.



Graciously look upon our afflictions.



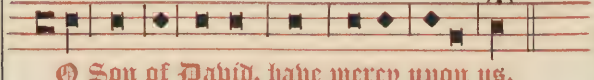
Pitifully behold the sorrows of our hearts.



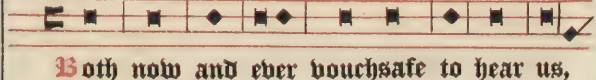
Mercifully forgive the sins of thy people.



Favourably with mercy hear our prayers.



O Son of David, have mercy upon us.



Both now and ever vouchsafe to hear us,



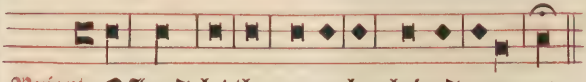
O Christ.



Graciously hear us, O Christ: graciously



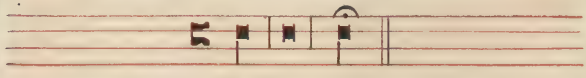
hear us, O Lord Christ.



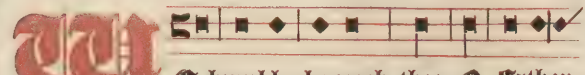
Priest. O Lord, let thy mercy be shewed upon us.



Answer. As we do put our trust in thee.



Let us pray.

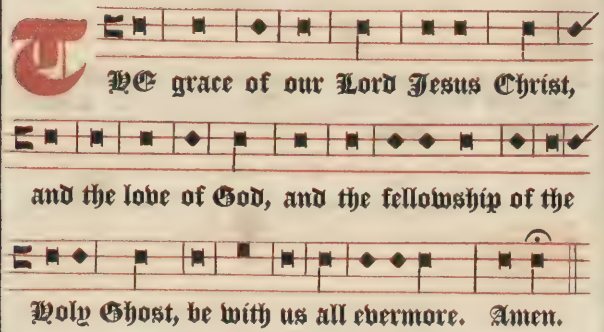


WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Corinthians xiii.



Here endeth the LITANY.

ℂ Prayers and Thanksgivings,

Upon several Occasions,

ℂ To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

Prayers.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. Amen.

For fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. Amen.

In the time of Dearth and Famine.

GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. Amen.

Or this.

GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. Amen.

In the time of War and Tumults.

ALMIGHTY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the

hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. Amen.

In the time of any common Plague or Sickness.

ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. Amen.

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons

to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. Amen.

¶ A Prayer that may be said after any of the former.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

¶ A Prayer for the High Court of Parliament, to be read during their Session.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High

Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

ℂ A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.

GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [* especially those for whom our prayers are desired,] that it may please thee to

*This to be said when any desire the Prayers of the Congregation.

comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

Thanksgivings.

ℂ A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [* particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

* This to be said when any that have been prayed for desire to return praise.

For Rain.



GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. Amen.

For fair Weather.



LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. Amen.

For Plenty.



MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.

For Peace and Deliverance from our Enemies.

ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.

For restoring Publick Peace at Home.

ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. Amen.

For Deliverance from the Plague, or other common Sickness.

LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dread-

ful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. Amen.

Music of the Communion Office,

given in Marbeck's publication, and omitted or altered to suit the words of the present work.

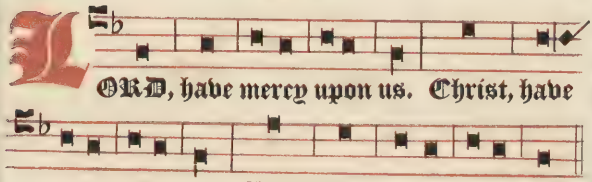
✠

The Introit.

8th Tone.

✠

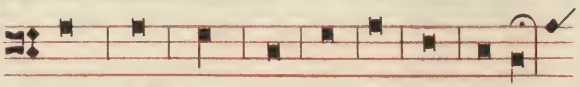
Kyrie.



✠

Sanctus and Benedictus.





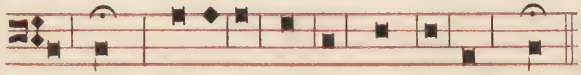
heaven and earth are full of thy glory.



Osanna in the highest.



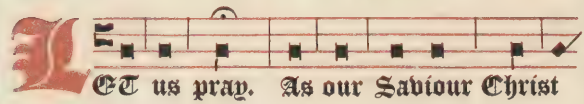
Blessed is he that cometh in the Name of



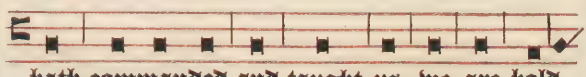
the Lord. Glory to thee, O Lord, in the highest.

✠

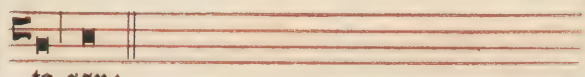
Before the Lord's Prayer.



LET us pray. As our Saviour Christ



hath commanded and taught us, we are bold



to say:

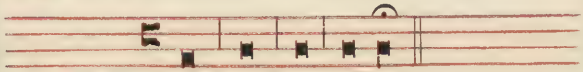
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Pax Domini.

Priest.



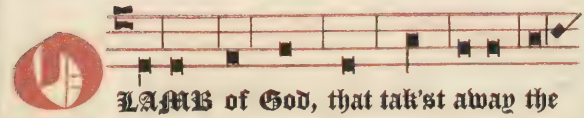
THE peace of the Lord be alway with you.



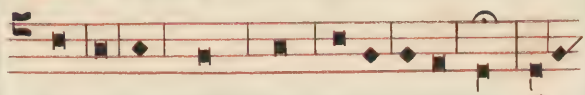
Answer. And with thy spirit.

✠

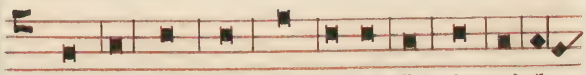
Agnus Dei.



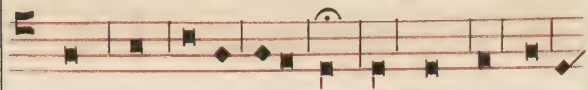
LAMB of God, that tak'st away the



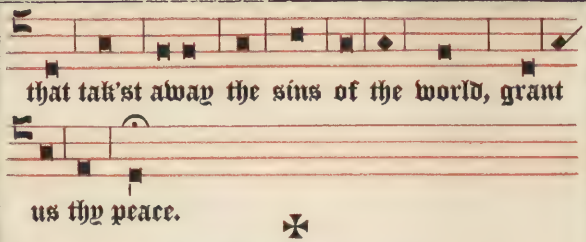
sins of the world, have mercy upon us. O



Lamb of God, that tak'st away the sins of the

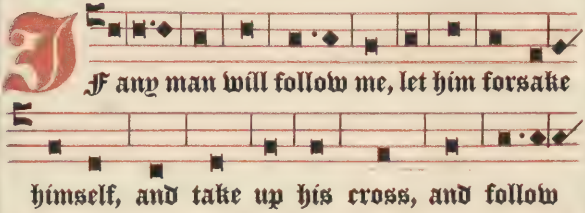


world, have mercy upon us. O Lamb of God,

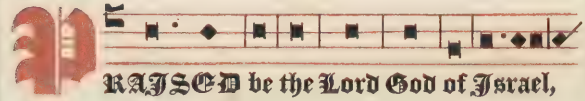


The Post Communions.

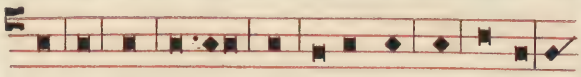
I.*



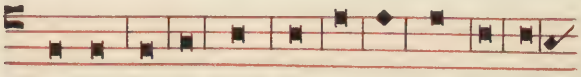
II.



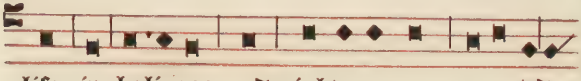
* Adapted from the music of an antiphon for vespers within the octave of Corpus Christi.



for he hath visited and redeemed his people:



therefore let us serve him all the days of our



life, in holiness and righteousness, accepted

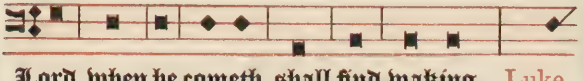


before him. Luke i.

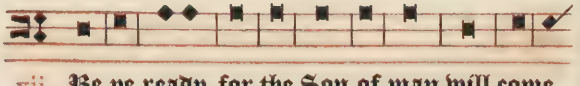
III.



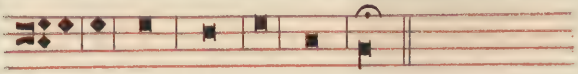
HAPPY are those servants whom the



Lord, when he cometh, shall find waking. Luke

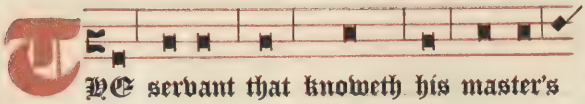


xii. Be ye ready, for the Son of man will come

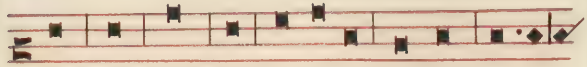


at an hour when ye think not. Luke ii.

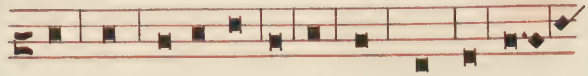
IV.



THE servant that knoweth his master's



will, and hath not prepared himself, neither

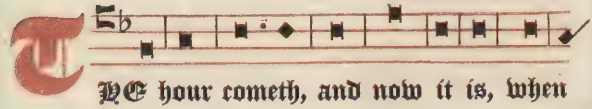


hath done according to his will, shall be beaten

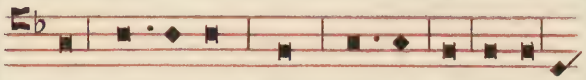


with many stripes. Luke xii.

V.



THE hour cometh, and now it is, when

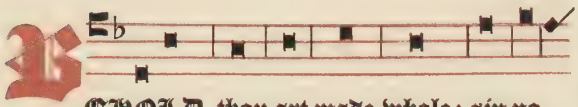


true worshippers shall worship the Father



in spirit and truth. John iv.

VI.*



BEHOLD, thou art made whole: sin no



more, lest any worse thing happen unto thee.

John v.

* The music of antiphons for the 6th Sunday after Epiphany and the 14th Sunday after Pentecost. It seems to be the subject of Byrd's mass for five voices, recently published by the Musical Antiquarian Society. The same music, however, with slight alterations, is set to several other antiphons occurring in services for the Sundays after Whit-Sunday.

VII.*

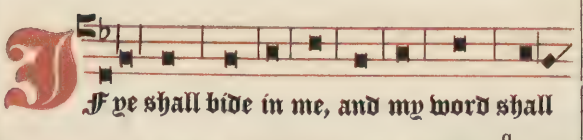


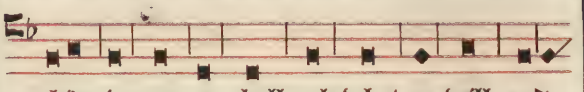
* The original music occurs in the Roman Antiphonarium on the feast of the Annunciation, to the words "Gabriel angelus locutus est Mariæ."

VIII.


He that hath my commandments, and
keepeth them, the same is he that loveth me.
If any man love me, he will keep my word,
and my Father will love him, and we will
come unto him, and dwell with him. John xiv.

IX.

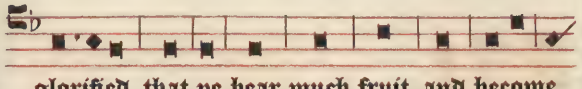

If ye shall bide in me, and my word shall



abide in you, ye shall ask what ye will, and



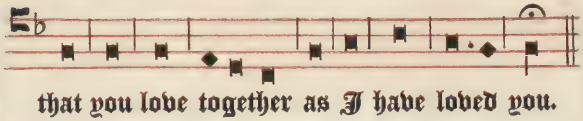
it shall be done to you. Herein is my Father



glorified, that ye bear much fruit, and become



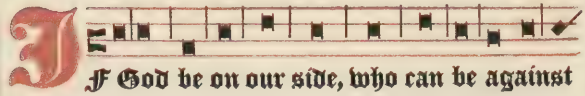
my disciples. This is his commandment,



that you love together as I have loved you.

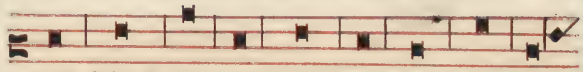
John xv.

X.*

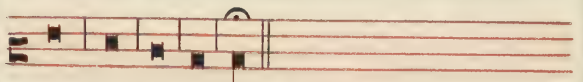


IF God be on our side, who can be against

* The music of this and No. VIII., which is of frequent occurrence in the old choral books, is the subject of Palestrina's beautiful motett, "Veni, Sponsa Christi."

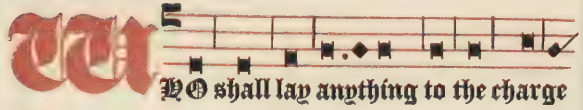


us? which did not spare his own Son, but

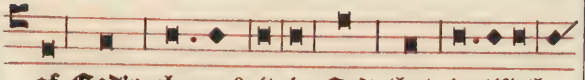


gave him for us all. Rom. viii.

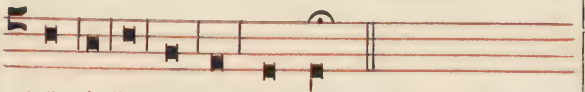
XI.*



WHO shall lay anything to the charge



of God's chosen? it is God that justifieth,



who is he that can condemn? Rom. viii.

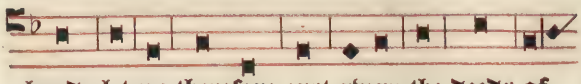
XII.†



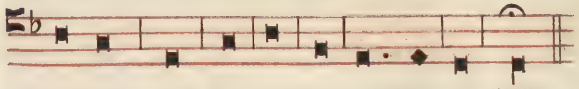
THE night is passed, and the day is at

* This music occurs in the Roman Vesperal, in the antiphon to the Magnificat for the Tuesday before Ash-Wednesday.

† The music of an antiphon in the old service for the 4th Sunday after Pentecost, commencing, "Præceptor, per totam noctem laborantes."



hand; let us therefore cast away the deeds of



darkness, and put on the armour of light.

Rom. xiii.

ℭ From the Burial Service.

✠

The First Book of Edward the Sixth contained an Introit, Collect, Epistle, and Gospel, for the Communion when there was a burial; and Marbeck has printed the Introit, Kyrie, Collect, Sanctus, Benedictus, and Agnus Dei, with plain-song; which, as it differs from that to be sung at ordinary Communions, may be given here.*

To the Introit he has set the eighth Tone: the rest is as follows:—

Kyrie.

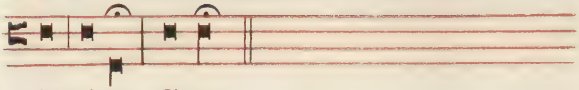


* In the old Order for the Burial of the Dead, after the Lord's Prayer, there occur certain suffrages which were omitted

The Collect.



MERCIFUL God, &c.



for ever. Amen.

✠

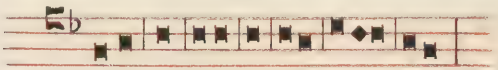
Sanctus.*



HOLY, holy, holy, Lord God of hosts,

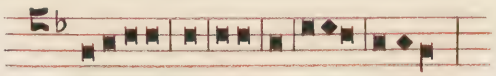
at the revision of 1552, and subsequently. As these are intonated by Marbeck in the usual manner,—the accentual rules being preserved throughout,—it has been thought unnecessary to reprint them.

* The originals of this and the Benedictus are in the office of the Communion for Palm Sunday. It will be observed, that Marbeck has put the sign ♭ after the clef, though there is no note requiring it. But ♮ is probable, that the note assigned to the word "full" ought to be B ♭, as it is in the Latin, thus:

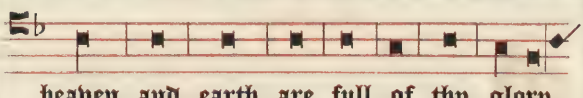


Pleni sunt cœli et terra gloria tua.

In the Benedictus, also, the last three notes may be out of their places, and probably ought to stand as in the Latin, thus:



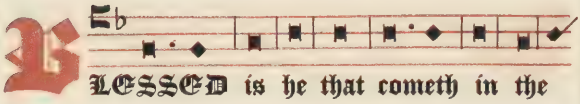
Benedictus qui venit in nomine Domini.





✠

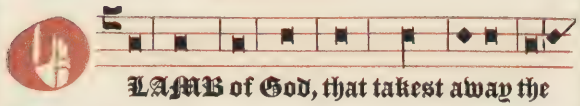
Benedictus.

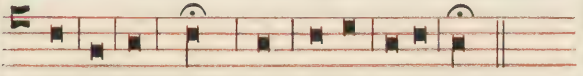




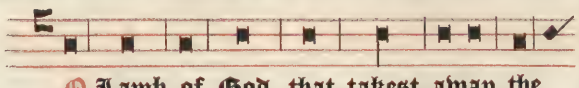
✠

Agnus Dei. *

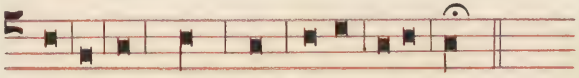




* The original of this will be found in the ancient greater



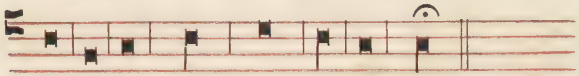
O Lamb of God, that takest away the



sins of the world, have mercy upon us.

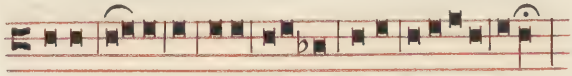


O Lamb of God, that takest away the



sins of the world, grant us thy peace.

litany. It differs only by the transposition of the key. *Process. Rom. de Litaniis Maj.*



Agnus De - i, qui tollis peccata mundi, miserere nobis.

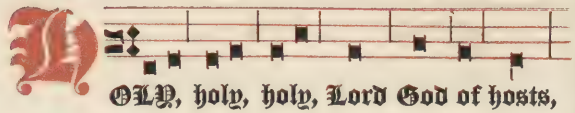
This is also the music of the Agnus Dei in Tallis's harmonised Litany.

LEVEY, ROBSON, AND FRANKLYN, GREAT NEW STREET, FETTER LANE.

ℭ Corrigenda.

✠

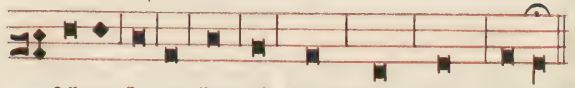
1. The music of the Sanctus having been omitted by mistake in its proper place, the two following melodies are here given. The former is adapted from the music of the ordinary Communion Office in Marbeck; the latter from that of the communion in his Burial Service.



HOLY, holy, holy, Lord God of hosts,

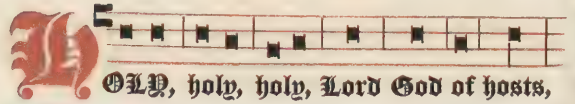


Heaven and earth are full of thy glory.

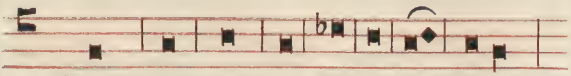


Glory be to thee, O Lord most high. Amen.

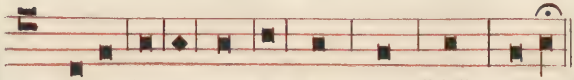
Another melody.



HOLY, holy, holy, Lord God of hosts,

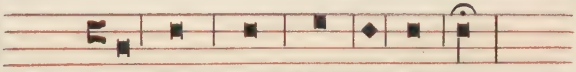


Heaven and earth are full of thy glory.



Glory be to thee, O Lord most high. Amen.

2. For the intonation of the versicles, "O Lord, make haste to help us," and "The Lord's Name be praised," given in the Morning and Evening Prayer, the following, taken from Tallis's service, may be substituted:—



O Lord, make haste to help us.



The Lord's Name be praised.

ROBSON, LEVEY, AND FRANKLYN, GREAT NEW STREET, FETTER LANE.

TO THE

RIGHT REVEREND FATHER IN GOD,

EDWARD,

BY DIVINE PERMISSION

LORD BISHOP OF SARUM,

IN VIRTUE OF ANCIENT CUSTOM

PRECENTOR OF THE PROVINCE OF CANTERBURY,

This Manual of Plain-Song

ACCORDING TO

THE USE OF THE CHURCH OF ENGLAND,

IS, BY PERMISSION, HUMBLY INSCRIBED.

The Editor's Preface.

It was in the first instance designed that the following manual of *Plain-chant* for the use of choirs should have been preceded by an attempt to define the intentions of the Church of England with respect to the use of music in divine service. But the materials which seemed to be indispensable for this purpose accumulated so rapidly, and the inquiry, as it proceeded, embraced so many topics of a collateral kind, which could scarcely have been satisfactorily discussed without swelling the volume to nearly double its present size,* that it has been judged more convenient to reserve the subject for a future occasion, and to send forth the present work unencumbered by any but merely necessary explanations.

In a general way, no doubt, the intentions of the Church are expressed in such rubrics of the Book of Common Prayer as relate to the use of music; but the meaning of the rubrics is very far from being obvious. On the one hand, they make no allusion to certain choral practices which, beyond dispute, are authorised by the Church, and intended to be observed; while, on the other,

* The whole history of English church-music, from the beginning of the sixteenth century downwards, must, in fact, have been re-written. This may, perhaps, seem to be a startling assertion to those who have been accustomed to look upon Hawkins and Burney as high authorities; but, in truth, neither the one nor the other inquired into the subject *ecclesiastically;* and Hawkins, in particular, often betrays ignorance so gross, as to shew that, for this part of his undertaking at least, he was utterly unfit. What can we think, for example, of his ascribing the composition of four or five of the Gregorian tones for the Psalms to an organist of Windsor in the reign of Edward the Sixth?

they give directions which, if interpreted literally, and according to the modern use of words, seem to be at variance with the established manner of choral service in cathedrals and collegiate churches.

These points, accordingly, were to be cleared up. For this end it was necessary to ascertain the choral usages of the Church previously to the revision of the ritual-books; to determine the bearing of the changes that were introduced on previous usage,—how far they implied its abolition, how far its continuance; and, lastly, by these means, to arrive at the true interpretation of the orders relating to the use of music in the first Service-book of Edward Sixth. This, again, must have become a fresh starting-point: the same kind of inquiry would have had to be carried on to the last revision of the Prayer-book in 1662.

In relation, however, to the purpose of these observations, the main question is this: How comes it that, in cathedrals and collegiate churches, those portions of the service which are ordered by the rubrics to be "read," "used," "said," or "pronounced," are now, and always have been, *sung*;—sung, not any how, but with a specific kind of intonation termed *plain-tune*? Is there any authority but custom for the one or for the other? Whence did the custom of singing such parts of the service originate? how came the music sung to them to be reckoned authentic and invariable? Are we to consider that the practice of cathedrals has been, for the last three hundred years, a violation of the rubrical directions of the Prayer-book? If not, does the word "say" mean to "sing?" or if not to sing any how, does it mean to use certain intonations? It will be seen, that on the reply to these questions the credit of the following manual of Plain-chant, as the authentic choral book of the English Church, depends.

Now, without entering at large on the subject, it may be observed, in the first place, that there is an implied, as well as an expressed, meaning of the rubrics relating to music. In this, as in other matters of ecclesiastical order, ancient custom is assumed to be still in force, unless it has been set aside by special enactment. For example, we shall search in vain for a single direction, given by the Church since the Reformation, for the *antiphonal* chanting of the Psalms; yet no one ever doubted that she intended the continuance of this practice, and signified as much by the pointing of the Psalms, and by the antiphonal division of the *Gloria Patri* to be sung after each psalm. Again, in the Service-books of Edward VI., in that of Elizabeth and James I., the lessons, the epistle, and gospel, were directed to be sung *in plain-tune*, after the manner of distinct reading;* but there is apparently no order for singing the Psalms of the day, *Te Deum*, *Benedicite*, *Benedictus*, and *Jubilate*, nor, in the Evening Service, for singing *Magnificat*, *Cantate Domino*, *Nunc dimittis*, and *Deus misereatur*. All these are simply directed to "follow in order," "to be said," or "to be used and said;" and the reason is very plain:—every one knew that they were intended to be "said" or "used" after the accustomed manner, *i. e.* sung to the chants proper to the *Te Deum* and the *greater* and *lesser* Psalms.† The case of the lessons was different. Whole

* This rubric was omitted at the revision of 1662; and if one may judge by the practice of cathedrals since that time, it was possibly intended that the ancient usage was thenceforward to be discontinued. It is not certain, however—at least with respect to the epistle and gospel; for in the ordination services the office of the communion, with an appointed collect, epistle, and gospel, are directed to be *said or sung*.

† Anciently the Psalms were thus divided: the greater Psalms being those sung daily, and the hymns of the B. Virgin, Zacharias, and S. Simeon, &c.; the lesser, the Psalms appointed for the day; all of which, on ordinary occasions, were chanted to the Gregorian

chapters of the Bible had been substituted for the short readings, or *capitula*, of the old Breviary; on which account it was not unreasonable to imagine that the usual manner of choral reading might be dispensed with. But this exception the rubric guarded against by the directions above mentioned; which accordingly signify, not that the lessons, the epistle, and gospel, *alone*, of all the *reading* parts of the service, were to be sung in plain-tune, but that they, *as well as* all other portions of the office, were to be chanted in the accustomed manner.*

Secondly, the terms in which the rubrics are expressed must be interpreted according to their technico-ecclesiastical meaning in the 16th century. In the case just cited, the term *plain-tune* did not, as it probably now does to the majority of modern ears, signify any kind of plain-tune or melody, but a certain specific, recognised, and well-known chant, appropriated from time immemorial to the reading of Scripture in the choir. And so of other parts of the offices sung in plain-tune: each (as will be seen hereafter) had its particular, assigned, and accustomed species of melody or intonation; and as all the species were comprehended under the term *plain*-song or *plain*-tune, an order for the use of this throughout the service implied the use of all the specific varieties, in their proper places, and in the accustomed manner;—it implied, in short, the use of greater part of the very music given in the following work, the adaptation of which to the English words was coeval with the first publication of the Prayer-book.

It was not necessary, therefore, that the direction

tones. The *Te Deum* had a chant (the music of SS. Ambrose and Augustine) peculiar to it.

* That this was intended, is proved by the injunctions of Queen Elizabeth, 1559 (in c. 49), in which plain-song is ordered to be used in *all* parts of divine service. See Heylin, *Eccles. Restaur. Hist. of Q. Eliz.* p. 117.

"to be sung" should in every case be prefixed to portions of the office really intended to be sung in plain-tune. To "say" or to "use and say" the service signified that it was to be said after the use of some diocese or province, which use was one of *singing* as well as *saying*.* If there were no choir, it signified recitation in the ordinary tone of voice; if a choir, *secundum modum legendi choraliter*,—that is, in the peculiar chant proper to the portion of the service. If, for instance, a collect was directed "to be said," and there were a choir, the *cantus collectarum* was understood; if a portion of Scripture to be read, the *cantus prophetarum, evangelii*, or *epistolarum*, as the case might be. In few words, the rubric to "say," "use," or "read," signifies, in choral language, to *sing* in some manner appropriate to the particular office; and, accordingly, the direction to be "said or sung" is not so much *an order to sing* those portions of the service which the direction precedes, as *a license to read* them in the ordinary tone of voice, provided there is no choir. If there be any singing at all, those portions are to have the preference; if not, they, as well as the rest, may be read in the usual voice.†

* Previously to the Reformation, there was properly but one use of *singing* in England, viz. the Roman, though there were several of *saying*. It was accordingly this one use of singing, so far as it was necessary, and the new ritual, which together constituted the "one use of saying and singing" referred to in the Preface to the Book of Common Prayer, and therein ordered to be had from henceforth throughout the realm. That this use of singing was both prepared and generally received, is sufficiently proved by the existence of the documents from which this work is compiled, and by the present practice of cathedrals, in which, though, resting as it does almost entirely on tradition, much of the music has been lost or disused, enough has been preserved to identify it with that of the ancient Church of England.

† It will be seen that three cases are thus contemplated: first, that of cathedrals or collegiate churches having complete choirs, in which the whole service is to be chanted or used chorally; the second, that of churches with imperfect choral arrangements,—in

But if, as has been assumed, the Church designed that the ancient and accustomed choral chant should be adhered to, and if we are able to determine what this was, it is obvious that we not only have the means of testing the accuracy of the formularies of plain-song drawn up and used at the period of the Reformation, but of correcting them and adding to them, if need be; or, reversing the case, if those formularies prove, on examination, to have been framed with exactness on the ancient model, they afford undoubted evidence that the intentions of the Church are such as they have been assumed to be.

It will have been gathered from the preceding observations, that plain-song is not an indeterminate kind of melody,* but a mode of intonating, chanting, and singing in the Church, which implies an adherence to certain rules, and, to a great extent, the use of certain well-known melodies, that are severally appropriated to particular parts of the service. There is, in fact, one species of plain-song for such parts of the offices as are read; another for those that are chanted antiphonally; a third for anthems, the creeds and hymns in prose, such as the

these the portions to be sung in preference to others are indicated by the direction to be "said or sung;" and, lastly, the case of churches or chapels in which there is no singing, whose circumstances are provided for by the license to read those parts of the Liturgy which, if any, ought properly to be sung.

* In the 16th century, the term *plain-tune* was sometimes used to express any kind of unisonous singing. Thus, in the Confession of the Puritans, 1571 (Neale, p. 480), they say, "Concerning the singing of psalms, we allow of the people's joining with *one voice, in a plain-tune*, but not of tossing the psalms from one side to the other," &c.; that is, they allowed the use of metrical psalm-tunes in unison. At first, however, the greater part of the psalm-tunes (that even the Puritans used) were adaptations of the old melodies of the hymns in the Breviary to modern versification. Afterwards, when the psalm-tunes ceased to have any relation to Gregorian music, the melodies continued to be termed the plain-tune, as distinguished from the harmonies that were set to them.

Te Deum,* Gloria in excelsis, &c.; and a fourth for metrical hymns.

The first two kinds may be termed chants or intonations, in which there is, more or less, a perpetually recurring burden; the latter two, melodies. The former differ from one another, as well in the sounds employed as in the manner of their use,—the use of the one being mainly regulated by the real punctuation and the sense of the words; that of the other, by the artificial division of the Psalms into verses and half verses. Of the one kind of intonation there are five principal sorts; of the other, eight,—or, if the chants for litanies be included under the second kind, several more. Each kind, also, admits of being varied under certain restrictions.

The third and fourth species of plain-song are characterised by the want of the continually recurring endings peculiar to the intonated manner of reading and chanting,—being, in fact, airs or melodies that follow the course of the words, whether in prose or verse, and which are accordingly sung to those words only. Some of these melodies are of great antiquity; as, for example, that of the Te Deum, attributed to SS. Ambrose and Augustine; but it has been the custom of the Church to allow composers of every successive age to exercise their skill on the parts of her offices to which these two kinds of plain-song are appropriated; and this license must be understood to apply to the melodies in the following work. If there be some difficulty now in identifying *all* of them with their ancient prototypes, it must be borne in mind that the compiler was at liberty, according to the practice of his time, to choose, out of the many that were extant in choral-books, those which seemed to him

* Originally the Te Deum was not chanted antiphonally, that is, verse about by each side of the choir.

the best, or even to substitute new melodies for the old, provided they were composed according to the rules of Gregorian music.* Supposing he had availed himself of this liberty to its fullest extent (which is not the case, for the greater number of the melodies are traceable to the old Salisbury use), the authority of his book would not have been lessened, since this depends on its adherence to ancient usage in such parts as admitted of little or no variation.

But before shewing that there is such adherence (for which a very few words will suffice), it is necessary to give some account of the sources from which the present work is more immediately compiled. That part of the Book of Common Prayer, as is well known, which appeared first, nearly in its present form, was the Litany. It was published in 1544, by authority of Henry VIII., in a work entitled "An Exhortacion into Praier thought mete by the Kynges Majestie and his Clergie to be read, &c. Also a Litany, with Suffrages, to be sayd or sung, &c. T. Berthelet, May 15, 1544."† To this Litany the

* After the invention of counterpoint, this license extended to the substitution of figured music for plain-song, in the very same portions of the service. In the first instance on festival days only; but as the taste for figured music increased, the plain-song was gradually displaced on ferial days. With us in modern times the license has gone a step further. About the end of the 16th century, the practice of setting harmonies to the Gregorian tones for the Psalms was introduced, and they were so sung on festivals. Gradually they came into use thus harmonised on ordinary occasions; and to put a difference between these and feast-days, modern chants were composed for the latter, which, in their turn, have driven the Gregorian tones out of the Church. With the exception of the first tone, absurdly called Tallis's chant, the Gregorian chants for the Psalms are scarcely ever heard in our cathedral service.

† A copy (which has been made use of for this work) is in the library of Brazenose College, Oxford. In the same year, 1544, June 26, it was republished by Grafton with harmonies in five parts, "according to the notes used in the Kynges Chapel;" and some twenty years afterwards it was again harmonised by Tallis; to which circumstance, perhaps, it is mostly owing that the chant

music given in the following work, and which is still sung note for note in our cathedrals, was set.*

In 1550, shortly after the issue of the first Service-book of Edward VI., a manual of plain-tune for the performance of matins, even-song, the office of the Holy Communion, and the Burial of the Dead, was compiled and published by John Marbeck, for the use of the Chapel Royal;† and this, with the Litany already known

to the Litany has been used in a more entire and unmutilated state down to these days than any other part of the plain-song. That the Litany was both translated and set to plain-chant by Archbishop Cranmer is very probable; but it is not certain, as Burney concludes from a letter in the State-Paper Office, given by Collier (*Eccl. Hist.* vol. ii. p. 206). The letter, in fact, is dated a year after the Litany in question was published, and refers to it as being already set forth in English with *notes;* which notes, or similar ones, Cranmer recommends for the new procession which, at the request of the king, he had prepared, and to which, by way of experiment, he had adapted the old music. This new procession was possibly an altered translation of some of those included under the head of processions "pro variis necessitatibus publicis;" and, as such, was only complementary to and to be used along with the Litany already published. Whatever it was, Strype says he was unable to discover a copy of it. *Mem. of Cran.* b. i. c. xxix.

* The following collation of the Latin and English use will shew from what source the music of this Litany was derived:



Pater de cœlis Deus, miserere nobis.



O God the Father, of heaven, have mercy upon us,



miserable sinners.

† The title of the work was "The Book of Common Praier noted." "In this booke is conteyned so much of the order of

and received, and the Gregorian tones for the Psalms,* constituted a complete *Antiphonarium* for the reformed Liturgy. It is not very easy now to discover the precise extent to which the manual of Edward VI. was used in cathedral-service during the 16th and earlier half of the 17th century; but its adoption on the whole, as the authentic choral-book of the Church, so far as the altera-

Common Praier as is to be song in churches." Grafton, 1550. *Cum privilegio, &c.*

Burney calls Marbeck organist of Windsor; but Strype says (on what authority it does not appear) that when his Prayer-book was published, Marbeck belonged to the Chapel Royal. At all events, it appears that his book was for the use of the Chapel Royal, and, if so, intended for adoption in all choral establishments throughout the kingdom.

Dr. Burney properly remarks, that in England, on the substitution of the regal for the papal authority in matters ecclesiastical, the Chapel Royal became the model for all other English churches, in the same sense as the Papal Chapel had formerly been; and this fact will account for the immediate and general adoption of the *use* established in the King's Chapel, in the absence of any positive injunction to that effect. Besides, there was nothing, or comparatively nothing, new in the music; no change was intended farther than the adaptation to English words rendered necessary. Marbeck's work was intended to facilitate this adaptation; an injunction to use it, therefore, would have been superfluous.

* Marbeck, it is probable, thought it unnecessary to print the whole of the Gregorian tones for the Psalms, for the same reason that he omitted the Litany—they were already too well known to require republication, and no difficulty could occur in their adaptation to the English words. But that they were intended to form part of the received plain-song is sufficiently apparent from his having set one to each of the greater Psalms. As a matter of fact, down to the beginning of the last century, they were always employed in the choral chanting of Psalms. Thus, in Playford's "Introduction to the Skill of Music," edit. 1702, an arrangement of the tones for the Psalms of every day in the week is given as the established and customary practice of cathedrals at that time. That the same arrangement was in use in the earlier half of the 17th century, we have the testimony of Edward Lowe, who, in his "Short Directions for the Performance of Cathedral Service," 2d edit. 1664, has printed the whole of the tones, with nearly all their "endings," according to the Roman Antiphonarium; and as, he says, they were sung in the Cathedral of Salisbury, where he had been a chorister, before the Rebellion.

tions of the service permitted, is placed beyond any doubt. The whole of the music may never have been generally used,—some of it, perhaps, not at all, owing partly to the changes made in the Prayer-book at the revisions of 1552 and 1559, and partly to the growing taste for figured music, and the tacit allowance of its substitution for plain-song; but it is quite certain that, so far as plain-chant has been retained, even down to the present time, it has been sung, with more or less accuracy, from the formulary set forth under the patronage of Edward VI.

Now, analysing the music in Marbeck's publication, we find it to consist of three out of the four kinds of plain-song which have been described. There are, first, the reading intonations; secondly, the Gregorian chants for Psalms; and, thirdly, the melodies of anthems, the creeds, &c. The exclusion of metrical hymns from the reformed Liturgy abolished the use of the fourth kind.

The plain-song for reading, which is described by old writers under the name of *ecclesiastical accent*,* is of two kinds,—one for reading prayers, termed *cantus collectarum*, and which is monotonous† throughout; the other for reading Scripture, which, by being slightly

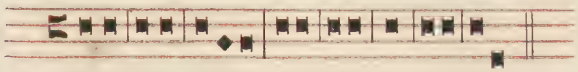
* "Neither have the grammarians cause to be angry, if they find here any thing contrary to their laws. For we go not about to handle the *grammatical accent*, which Priscian and others have thoroughly taught, but the *ecclesiastical*." *Andreas Ornithoparcus his Micrologus*, translated by Douland. Lond. 1609, p. 70. See also the *Opus Aureum de Musica Gregor. et figurata*. Col. 1501; *Tetrachordon Musices* J. Cochlei, Norimb. 1511. It is unnecessary, however, to multiply authorities for the statements in the text, which are to be found in every old writer on the subject.

† Ejus accentus planus est semperque ejusdem quasi notæ. *Tet. Mus.* lib. iii. c. x. This was the usual practice; but in the Sarum use there was sometimes the fall of a perfect fifth, *i. e.* the grave accent, used on the last syllable of the word preceding the Amen, thus:



Per, &c. filium tuum. Amen.

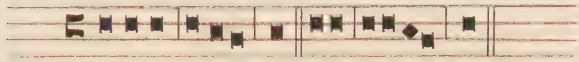
varied, was formerly termed either *cantus prophetarum, epistolarum,* or *evangelii.* The general rules, however, for reading Scripture were as follow. A comma or colon was intonated by the fall of a minor third from the key-note* on the ultimate or penultimate and ultimate syllables of the clause; a period, by the fall of a perfect fifth on the same syllable or syllables,† thus:



Parce mihi, Domine: nihil enim sunt dies mei.

The former of these was termed the *accentus medius;* the latter, *gravis.*

If the clause or sentence ends with a monosyllable, the two following intonations are severally substituted:



Dominus locutus est, Ego exaudiam vos.

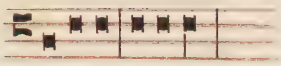
Of which the one was termed *accentus moderatus;* the other, *acutus.* The moderate accent was also termed *interrogative,* and used at the end of sentences in which a question is asked. It was, besides, frequently employed with and in lieu of the medial accent at the end of short sentences, such as the suffrages in morning and evening prayer; of which, though each be complete according to the punctuation, yet, as the subsequent response is always understood, the sense is carried on, and the whole intonated as if members only of one sentence.

Lastly, in addition to these final reading intonations,

* The term *key-note* must be here understood to signify the pitch of voice at which all but the accented syllables are sung, and which was sometimes changed at the commencement of any new portion of the service.

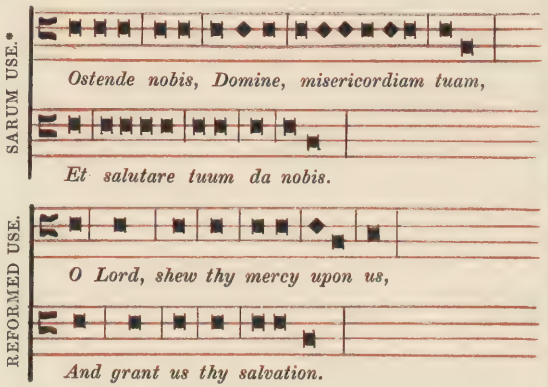
† These rules respecting the syllables, of course apply to the Latin: for English a somewhat different arrangement is necessary.

a leading note, commencing a minor third below the key, was anciently in use, thus:



Dominus vobiscum.

It will be seen that these rules were observed by Marbeck in the preparation of his manual. The collects and prayers are intonated in the manner described; and in other parts there are plain indications that his observance of the rules was not a matter of accident. In the following instance, where his notation varies from the Salisbury use, the variation is precisely that which the rules dictate:



Both sentences in the Latin, it will be observed, end with a word of two syllables, and each accordingly receives the medial accent. In the English suffrages one sentence ends with a monosyllable, the other with a word of three syllables; and hence, to the one the moderate accent is assigned, to the other the medial.

* Manual, edit. 1543, fol. 4.

Throughout the remainder of the suffrages the same rule is observed: those sentences that end with a monosyllable receiving the moderate accent; those ending with a word of two or more syllables, the medial.*

Respecting the other two kinds of plain-song in Marbeck's work little need be said. A reason has already been assigned for his omission of some of the Gregorian chants for the Psalms; but the fact that he has set one to each of the greater Psalms is sufficient to indicate that the whole were to be used both for those and for the lesser Psalms, as the occasion required. In adapting the remainder of the music, he seems to have followed the practice of his time. Some of the melodies are easily traceable to their originals, from which they only vary where the syllabic arrangement of the English words requires it; others are partially copied from the old ritual-books, the principal *phrases* only being preserved. Of the former kind are the Te Deum, the music of which is that by St. Ambrose;† the Alleluia (the Lord's name be praised); the Kyrie of the Communion;‡ and the Lord's

* In the following work an error occurs at the versicle, "O God, make clean our hearts within us," to which the medial accent is assigned. It ought to have been the moderate; in proof of which the reader is referred to the tenor part of Tallis's harmonised responses, where the true intonation is preserved. For the reference, however, an old copy must be employed. In nearly all recent publications containing these responses, the editors, fancying themselves able to improve Tallis's composition, have, in their ignorance, altered the plain-chant. It is necessary to observe, nevertheless, that the rules were not always strictly adhered to even in the old ritual.

† A collation of four copies of the Ambrosian Music to the Te Deum has been made by Stafford Smith, in his *Musica Antiqua;* from which it will be found that of these Marbeck's version (though the number of notes is greatly reduced) is, on the whole, the nearest to the most ancient copy known, viz. that published by Meibomius (*Antiq. Mus. Auctores.* Elzev. 1652). The Ambrosian Te Deum in the Roman Processional (edit. 1827) is, in many parts, note for note the same as Marbeck's version.

‡ The Kyrie given by Marbeck will be found in the Sarum

Prayer in the post Communion. Of the latter are the Nicene Creed, the Gloria in excelsis (both of which seem to be only slightly altered from old melodies), and the offertory sentences.

Manual (in Missa pro defunctis), edit. 1543. The two are here given in juxta-position, as a specimen of his adaptation.



The great object of Marbeck, in adapting the old music, seems to have been the preservation of the leading character of the melody, and its simplification. Throughout his whole work there is scarcely an instance of more than one note set to a syllable; and this, it is extremely probable, was the result of the known wishes of Archbishop Cranmer, who not only went the length of desiring the banishment of figured music from the Church,* but the simplification of the plain-song in such sort that it should be "clarus et aptus ut ad auditorum omnia sensum et intelligentiam proveniant" (*Reformatio Legum*, de Div. Off. cap. 5); or, as he expressed it in the letter before noticed, "In my opinion, the note that shall be made thereunto (*i.e.* to the procession he had composed) would not be *full of notes, but, as near as may be, for every syllable a note*, so that it may be *sung distinctly and devoutly*; as be in the matins and even-song, *Venite*, the hymns *Te Deum, Benedictus, Magnifi-*

* Vibratam illam et operosam musicam, quæ figurata dicitur, auferri placet.

It now only remains to say a few words of the following compilation. That something of the kind was much wanted is admitted by Dr. Burney; and when it is considered that above a century and half have elapsed since the publication of the most recent work professing to be a directory for the plain-song of cathedral service,* and, owing to the extreme rarity both of that and the earlier formularies already noticed, that the practice of choirs has for a long period rested solely on tradition, it is hoped that no apology will be required for the present undertaking, even though the Editor is unable to boast of the qualifications which Dr. Burney seemed to reckon indispensable for the labour.† If the book has no other merit, it has at least that of completeness, so far as the Order of

cat, *Nunc dimittis*, and all the psalms and versicles" (Collier, p. 206). In which opinion he doubtless had in remembrance the practice of the primitive Church, which, according to Isid. Hispalensis, "ita psallebat ut modico flexu vocis faceret psallentem resonare; ita ut pronuntianti vicinior esset quam canenti" (*De Eccl. Off.* lib. i. c. 6).

Another reason for inserting the Kyrie of Marbeck, was the necessity of shewing what alteration has been made in the notes to suit the present form of the Kyrie.

* This was Edward Lowe's little work, already referred to. It went through two editions—the first printed in 1661, at Oxford; the second in 1664. In the first impression Lowe set down the plain-song of such parts of the Common Prayer as he remembered to have heard sung in the Cathedral of Salisbury, where he had been brought up; and this edition being sold off, he reprinted it with additions, having, in the interval between the two editions, met with a copy of Marbeck's Manual; of which, however, he seems not to have availed himself. Part of the plain-song in Lowe's publication was reprinted several times, during the seventeenth century, in editions of Playford's *Introduction to the Skill of Music.*

† Speaking of Lowe's book, Dr. Burney says, "Nothing of this kind had appeared since Marbeck's book in 1550; . . . and as it is now more than 120 years since the second edition of Lowe's little tract was published, it seems high time for another to be drawn up by some *able and regular bred organist or choral performer* in one of the choirs of the metropolis."—*Hist.*, vol. iii. p. 485.

Daily Service and the Office of the Holy Communion are concerned. The publication of Marbeck, as has been already stated, wanted the Litany; that of Lowe, nearly all the plain-song given in Marbeck's book, except the intonations of the versicles and suffrages, which are inaccurately printed: there was not, therefore, in existence any publication in which the scattered fragments of plain-song were brought together. Besides, the first Prayer-book of Edward VI., to which Marbeck adapted plain-song, differs from that now in use, both at the commencement of the Morning and Evening Prayer, and in the office of the Communion: the music, accordingly, required to be re-adapted, to suit the changes made at the revision of 1662; and though Lowe, in the preface to his work, professed to do this, it is quite certain that he made no attempt of the kind. Whether the attempt has succeeded in the present work must be left to the judgment of the learned and musical reader. Few changes have been made that were not absolutely necessary;* and the additions are such as no one versed in the ancient rules of choral reading would find any difficulty or have any scruple in making.

* The wish to preserve every portion of the ancient plain-song that was at all compatible with the present form of the Liturgy has in one instance been carried further than may be, perhaps, easily justified. The rubric now prefixed to the offertory sentences does not certainly contemplate their being sung as *anthems* by the choir, as they were in the ritual of Edward VI.; but it was thought desirable to give the music to which, according to Marbeck, they were then sung, even though its use be now dispensed with.

Note.

In using this work, it is to be observed, first, that though the music is set in the tenor and bass clefs—which are severally thus marked—  any pitch of voice for the C or F most convenient to the singer may be used, so that the relation of the notes is properly preserved;* secondly, that, except the sign ♭ is placed immediately after the clef (in which case the notes occurring on that line are flattened throughout), it must be understood to affect only the note before which it occurs; and, lastly, though three varieties of notes are used, answering in modern notation to the breve, semi-breve, and minim, the length of the sounds is intended to follow, as near as may be, that of the syllables when read in the ordinary manner.

* These clefs are placed on different lines for the convenience of bringing all the notes within the usual Gregorian staff of four lines.

WILLIAM DYCE.



The Psalter,

or

Psalms of David,

Pointed as they are to be sung or said in Churches.

London:

James Burns, Portman Street.

mdcccxliij.

LONDON:
PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
Great New Street, Fetter Lane.

The Psalms of David.

First Day.

Morning Prayer.

Psal. i. Beatus vir, qui non abiit, &c.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Psal. ii. Quare fremuerunt gentes?

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

Let us break their bonds asunder : and cast away their cords from us.

He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

Yet have I set my King : upon my holy hill of Sion.

I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

Serve the Lord in fear : and rejoice unto him with reverence.

Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

Psal. iii. Domine, quid multiplicati?

LORD, how are they increased that trouble me : many are they that rise against me.

Many one there be that say of my soul : There is no help for him in his God.

But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

I did call upon the Lord with my voice : and he heard me out of his holy hill.

I laid me down and slept, and rose up again : for the Lord sustained me.

I will not be afraid for ten thousands of the people : that have set themselves against me round about.

Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord : and thy blessing is upon thy people.

Psal. iv. Cum invocarem.

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the Lord.

There be many that say : Who will shew us any good ?

Lord, lift thou up : the light of thy countenance upon us.

Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

Psal. v. Verba mea auribus.

PONDER my words, O Lord : consider my meditation.

O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

Thou shalt destroy them that speak leasing : the Lord will abhor both the bloodthirsty and deceitful man.

But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

For there is no faithfulness in his mouth : their inward parts are very wickedness.

Their throat is an open sepulchre : they flatter with their tongue.

Destroy thou them, O God; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against thee.

And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

Psal. vi. Domine, ne in furore.

O LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My soul also is sore troubled: but, Lord, how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

For in death no man remembereth thee: and who will give thee thanks in the pit?

I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

My beauty is gone for very trouble: and worn away because of all mine enemies.

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord will receive my prayer.

All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Psal. vii. Domine, Deus meus.

O LORD my God, in thee have I put my trust : save me from all them that persecute me, and deliver me;

Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

O Lord my God, if I have done any such thing : or if there be any wickedness in my hands;

If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy;

Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

The Lord shall judge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

O let the wickedness of the ungodly come to an end : but guide thou the just.

For the righteous God : trieth the very hearts and reins.

My help cometh of God : who preserveth them that are true of heart.

God is a righteous Judge, strong, and patient : and God is provoked every day.

If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

He hath prepared for him the instruments of

death : he ordaineth his arrows against the persecutors.

Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

Psal. viii. Domine, Dominus noster.

O LORD our Governour, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens.

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

What is man, that thou art mindful of him : and the son of man, that thou visitest him?

Thou madest him lower than the angels : to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;

All sheep and oxen : yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea :

and whatsoever walketh through the paths of the seas.

O Lord our Governour: how excellent is thy Name in all the world!

✠

Second Day.

Morning Prayer.

Psal. ix. Confitebor tibi.

I WILL give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

I will be glad and rejoice in thee: yea, my songs will I make of thy Name, O thou most Highest.

While mine enemies are driven back: they shall fall and perish at thy presence.

For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

But the Lord shall endure for ever: he hath also prepared his seat for judgement.

For he shall judge the world in righteousness: and minister true judgement unto the people.

The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

And they that know thy Name will put their

trust in thee : for thou, Lord, hast never failed them that seek thee.

O praise the Lord which dwelleth in Sion : shew the people of his doings.

For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

Have mercy upon me, O Lord ; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

The wicked shall be turned into hell : and all the people that forget God.

For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

Put them in fear, O Lord : that the heathen may know themselves to be but men.

Psal. x. Ut quid, Domine?

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

He doth ravish the poor : when he getteth him into his net.

He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

Arise, O Lord God, and lift up thine hand : forget not the poor.

Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

Surely thou hast seen it : for thou beholdest ungodliness and wrong.

That thou mayest take the matter into thine

hand : the poor committeth himself unto thee, for thou art the helper of the friendless.

Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

The Lord is King for ever and ever : and the heathen are perished out of the land.

Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

Psal. xi. In Domino confido.

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

For the foundations will be cast down : and what hath the righteous done?

The Lord is in his holy temple : the Lord's seat is in heaven.

His eyes consider the poor : and his eye-lids try the children of men.

The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening Prayer.

Psal. xii. Salvum me fac.

HELP me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;

Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

Now for the comfortless troubles' sake of the needy: and because of the deep sighing of the poor,

I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Psal. xiii. Usque quo, Domine?

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

But my trust is in thy mercy: and my heart is joyful in thy salvation.

I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

Psal. xiv. Dixit insipiens.

THE fool hath said in his heart: There is no God.

They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

There were they brought in great fear, even

where no fear was : for God is in the generation of the righteous.

As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

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Third Day.

Morning Prayer.

Psal. xv. Domine, quis habitabit?

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill?

Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

He that hath not given his money upon usury : nor taken reward against the innocent.

Whoso doeth these things : shall never fall.

Psal. xvi. Conserva me, Domine.

PRESERVE me, O God : for in thee have I put my trust.

O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

But they that run after another god : shall have great trouble.

Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

I have set God always before me : for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

Thou shalt shew me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

Psal. xvii. Exaudi, Domine.

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

Because of men's works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

O hold thou up my goings in thy paths: that my footsteps slip not.

I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

Keep me as the apple of an eye: hide me under the shadow of thy wings,

From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

They are inclosed in their own fat: and their mouth speaketh proud things.

They lie waiting in our way on every side: turning their eyes down to the ground;

Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

They have children at their desire: and leave the rest of their substance for their babes.

But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Psal. xviii. Diligam te, Domine.

I WILL love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

The pains of hell came about me: the snares of death overtook me.

In my trouble I will call upon the Lord: and complain unto my God.

So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

He bowed the heavens also, and came down: and it was dark under his feet.

He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

He shall send down from on high to fetch me : and shall take me out of many waters.

He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

They prevented me in the day of my trouble : but the Lord was my upholder.

He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

For I have an eye unto all his laws : and will not cast out his commandments from me.

I was also uncorrupt before him : and eschewed mine own wickedness.

Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

The way of God is an undefiled way : the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

For who is God, but the Lord : or who hath any strength, except our God?

It is God, that girdeth me with strength of war : and maketh my way perfect.

He maketh my feet like harts' feet : and setteth me up on high.

He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

Thou shalt make room enough under me for to go : that my footsteps shall not slide.

I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

I will smite them, that they shall not be able to stand : but fall under my feet.

Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

A people whom I have not known : shall serve me.

As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

The strange children shall fail : and be afraid out of their prisons.

The Lord liveth, and blessed be my strong helper, and praised be the God of my salvation.

Even the God that seeth that I be avenged : and subdueth the people unto me.

It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

Fourth Day.

Morning Prayer.

Psal. xix. Cœli enarrant.

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

One day telleth another : and one night certifieth another.

There is neither speech nor language : but their voices are heard among them.

Their sound is gone out into all lands : and their words into the ends of the world.

In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught : and in keeping of them there is great reward.

Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight.

O Lord : my strength, and my redeemer.

Psal. xx. Exaudiat te Dominus.

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee;

Send thee help from the sanctuary : and strengthen thee out of Sion;

Remember all thy offerings : and accept thy burnt sacrifice;

Grant thee thy heart's desire : and fulfil all thy mind.

We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

They are brought down, and fallen : but we are risen, and stand upright.

Save, Lord, and hear us, O King of heaven : when we call upon thee.

Psal. xxi. Domine, in virtute tua.

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

Thou hast given him his heart's desire : and hast not denied him the request of his lips.

For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

He asked life of thee, and thou gavest him a long life : even for ever and ever.

His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

Their fruit shalt thou root out of the earth : and their seed from among the children of men.

For they intended mischief against thee : and imagined such a device as they are not able to perform.

Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

Psal. xxii. Deus, Deus meus.

MY God, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying,

He trusted in God, that he would deliver him: let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born: thou art my God even from my mother's womb.

O go not from me, for trouble is hard at hand: and there is none to help me.

Many oxen are come about me: fat bulls of Basan close me in on every side.

They gape upon me with their mouths: as it were a ramping and a roaring lion.

I am poured out like water, and all my bones

are out of joint: my heart also in the midst of my body is even like melting wax.

My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

For many dogs are come about me: and the council of the wicked layeth siege against me.

They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

They part my garments among them: and cast lots upon my vesture.

But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

Deliver my soul from the sword: my darling from the power of the dog.

Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

For he hath not despised, nor abhorred, the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

The poor shall eat, and be satisfied: they that seek after the Lord shall praise him; your heart shall live for ever.

All the ends of the world shall remember

themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

For the kingdom is the Lord's : and he is the Governour among the people.

All such as be fat upon earth : have eaten, and worshipped.

All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

My seed shall serve him : they shall be counted unto the Lord for a generation.

They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

Psal. xxiii. Dominus regit me.

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Fifth Day.

Morning Prayer.

Psal. xxiv. Domini est terra.

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

For he hath founded it upon the seas : and prepared it upon the floods.

Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

This is the generation of them that seek him : even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : even the Lord of hosts, he is the King of glory.

Psal. xxv. Ad te, Domine, levavi.

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee : O

let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

Shew me thy ways, O Lord: and teach me thy paths.

Lead me forth in thy truth, and learn me: for thou art the God of my salvation: in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

Gracious and righteous is the Lord: therefore will he teach sinners in the way.

Them that are meek shall he guide in judgement: and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

For thy Name's sake, O Lord: be merciful unto my sin, for it is great.

What man is he, that feareth the Lord: him shall he teach in the way that he shall choose.

His soul shall dwell at ease: and his seed shall inherit the land.

The secret of the Lord is among them that fear him: and he will shew them his covenant.

Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

The sorrows of my heart are enlarged : O bring thou me out of my troubles.

Look upon my adversity and misery : and forgive me all my sin.

Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

Deliver Israel, O God : out of all his troubles.

Psal. xxvi. Judica me, Domine.

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

Examine me, O Lord, and prove me : try out my reins and my heart.

For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

I have hated the congregation of the wicked : and will not sit among the ungodly.

I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

In whose hands is wickedness : and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregations.

Evening Prayer.

Psal. xxvii. Dominus illuminatio.

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head: above mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.

O hide not thou thy face from me: nor cast thy servant away in displeasure.

Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me: the Lord taketh me up.

Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Psal. xxviii. Ad te, Domine.

UNTO thee will I cry, O Lord my strength: think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

Reward them according to their deeds: and according to the wickedness of their own inventions.

Recompense them after the work of their hands : pay them that they have deserved.

For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

Praised be the Lord : for he hath heard the voice of my humble petitions.

The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

The Lord is my strength : and he is the wholsome defence of his Anointed.

O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

Psal. xxix. Afferte Domino.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength;

Give the Lord the honour due unto his Name : worship the Lord with holy worship.

It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the cedar trees : yea, the Lord breaketh the cedars of Libanus.

He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilder-

ness : yea, the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

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Sixth Day.

Morning Prayer.

Psal. xxx. Exaltabo te, Domine.

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

O Lord my God, I cried unto thee : and thou hast healed me.

Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never

be removed : thou, Lord, of thy goodness hast made my hill so strong.

Thou didst turn thy face from me : and I was troubled.

Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

What profit is there in my blood : when I go down to the pit?

Shall the dust give thanks unto thee : or shall it declare thy truth?

Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

Psal. xxxi. In te, Domine, speravi.

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

Bow down thine ear to me : make haste to deliver me.

And be thou my strong rock, and house of defence : that thou mayest save me.

For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

Draw me out of the net, that they have laid privily for me : for thou art my strength.

Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

For my life is waxen old with heaviness : and my years with mourning.

My strength faileth me, because of mine iniquity : and my bones are consumed.

I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

But my hope hath been in thee, O Lord : I have said, Thou art my God.

My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

Let the lying lips be put to silence : which

cruelly, disdainfully, and despitefully, speak against the righteous.

O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men!

Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

And when I made haste, I said : I am cast out of the sight of thine eyes.

Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

Psal. xxxii. Beati, quorum.

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

For while I held my tongue : my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Psal. xxxiii. Exultate, justi.

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

For the word of the Lord is true : and all his works are faithful.

He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens

made : and all the hosts of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

For he spake, and it was done : he commanded, and it stood fast.

The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

He fashioneth all the hearts of them : and understandeth all their works.

There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy;

To deliver their soul from death : and to feed them in the time of dearth.

Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

For our heart shall rejoice in him : because we have hoped in his holy Name.

Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

Psal. xxxiv. Benedicam Domino.

I WILL alway give thanks unto the Lord : his praise shall ever be in my mouth.

My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

O praise the Lord with me : and let us magnify his Name together.

I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened : and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

The angel of the Lord tarrieth round about them that fear him : and delivereth them.

O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

O fear the Lord, ye that are his saints : for they that fear him lack nothing.

The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

What man is he that lusteth to live : and would fain see good days?

Keep thy tongue from evil : and thy lips, that they speak no guile.

Eschew evil, and do good : seek peace, and ensue it.

The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

Great are the troubles of the righteous : but the Lord delivereth him out of all.

He keepeth all his bones : so that not one of them is broken.

But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

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Seventh Day.

Morning Prayer.

Psal. xxxv. Judica, Domine.

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

Lay hand upon the shield and buckler : and stand up to help me.

Bring forth the spear, and stop the way

against them that persecute me : say unto my soul, I am thy salvation.

Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

Let them be as the dust before the wind : and the angel of the Lord scattering them.

Let their way be dark and slippery : and let the angel of the Lord persecute them.

For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

False witnesses did rise up : they laid to my charge things that I knew not.

They rewarded me evil for good : to the great discomfort of my soul.

Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

With the flatterers were busy mockers: who gnashed upon me with their teeth.

Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

So will I give thee thanks in the great congregation: I will praise thee among much people.

O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Psal. xxxvi. Dixit injustus.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

For he flattereth himself in his own sight: until his abominable sin be found out.

The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains: thy judgements are like the great deep.

Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

For with thee is the well of life: and in thy light shall we see light.

O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

Psal. xxxvii. Noli æmulari.

FRET not thyself because of the ungodly: neither be thou envious against the evil doers.

For they shall soon be cut down like the grass: and be withered even as the green herb.

Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord: and he shall give thee thy heart's desire.

Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

The Lord shall laugh him to scorn: for he hath seen that his day is coming.

The ungodly have drawn out the sword, and have bent out their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

Their sword shall go through their own heart: and their bow shall be broken.

A small thing that the righteous hath: is better than great riches of the ungodly.

For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke, shall they consume away.

The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

The Lord ordereth a good man's going: and maketh his way acceptable to himself.

Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

The righteous is ever merciful, and lendeth: and his seed is blessed.

Flee from evil, and do the thing that is good: and dwell for evermore.

For the Lord loveth the thing that is right:

he forsaketh not his that be godly, but they are preserved for ever.

The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

The righteous shall inherit the land : and dwell therein for ever.

The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

The law of his God is in his heart : and his goings shall not slide.

The ungodly seeth the righteous : and seeketh occasion to slay him.

The Lord will not leave him in his hand : nor condemn him when he is judged.

Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

I went by, and lo, he was gone : I sought him, but his place could no where be found.

Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Eighth Day.

Morning Prayer.

Psal. xxxviii. Domine, ne in furore.

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt: through my foolishness.

I am brought into so great trouble and misery: that I go mourning all the day long.

For my loins are filled with a sore disease: and there is no whole part in my body.

I am feeble and sore smitten: I have roared for the very disquietness of my heart.

Lord, thou knowest all my desire: and my groaning is not hid from thee.

My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not: and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me: for when my foot slipt, they rejoiced greatly against me.

And I, truly, am set in the plague: and my heaviness is ever in my sight.

For I will confess my wickedness: and be sorry for my sin.

But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

They also that reward evil for good, are against me: because I follow the thing that good is.

Forsake me not, O Lord my God: be not thou far from me.

Haste thee to help me: O Lord God of my salvation.

Psal. xxxix. Dixi, custodiam.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by the means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Psal. xl. Expectans expectavi.

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

And he hath put a new song in my mouth: even a thanksgiving unto our God.

Many shall see it, and fear: and shall put their trust in the Lord.

Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

If I should declare them, and speak of them: they should be more than I am able to express.

Sacrifice, and meat-offering, thou wouldest not: but mine ears hast thou opened.

Burnt-offerings, and sacrifice for sin, hast thou not required: then said I, Lo, I come,

In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

I have not kept back thy loving mercy and truth: from the great congregation.

Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth alway preserve me.

For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

As for me, I am poor and needy: but the Lord careth for me.

Thou art my helper and redeemer: make no long tarrying, O my God.

Evening Prayer.

Psal. xli. Beatus qui intelligit.

BLESSED is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

Mine enemies speak evil of me: When shall he die, and his name perish?

And if he come to see me, he speaketh vanity: and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

All mine enemies whisper together against me : even against me do they imagine this evil.

Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

By this I know thou favourest me : that mine enemy doth not triumph against me.

And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

Blessed be the Lord God of Israel : world without end. Amen.

Psal. xlii. Quemadmodum.

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God?

My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God;

In the voice of praise and thanksgiving : among such as keep holy-day.

Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

Put thy trust in God : for I will yet give him thanks for the help of his countenance.

My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

The Lord hath granted his loving-kindness in the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

Namely, while they say daily unto me: Where is now thy God?

Why art thou so vexed, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

Psal. xliii. Judica me, Deus.

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness: and

upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul : and why art thou so disquieted within me?

O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

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Ninth Day.

Morning Prayer.

Psal. xliv. Deus, auribus.

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old;

How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

For they gat not the land in possession through their own sword : neither was it their own arm that helped them;

But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

Thou art my King, O God : send help unto Jacob.

Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

For I will not trust in my bow : it is not my sword that shall help me;

But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

We make our boast of God all day long : and will praise thy Name for ever.

But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

Thou sellest thy people for nought : and takest no money for them.

Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

My confusion is daily before me : and the shame of my face hath covered me;

For the voice of the slanderer and blasphemer : for the enemy and avenger.

And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

Our heart is not turned back : neither our steps gone out of thy way;

No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

Wherefore hidest thou thy face : and forgettest our misery and trouble?

For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

Arise, and help us : and deliver us for thy mercy's sake.

Psal. xlv. Eructavit cor meum.

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

My tongue is the pen : of a ready writer.

Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

The King's daughter is all glorious within: her clothing is of wrought gold.

She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

With joy and gladness shall they be brought: and shall enter into the King's palace.

Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Psal. xlvi. Deus noster refugium.

GOD is our hope and strength: a very present help in trouble.

Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

The Lord of hosts is with us : the God of Jacob is our refuge.

O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

Psal. xlvii. Omnes gentes, plaudite.

O CLAP your hands together, all ye people : O sing unto God with the voice of melody.

For the Lord is high, and to be feared : he is the great King upon all the earth.

He shall subdue the people under us : and the nations under our feet.

He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

God is gone up with a merry noise : and the Lord with the sound of the trump.

O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

For God is the King of all the earth : sing ye praises with understanding.

God reigneth over the heathen : God sitteth upon his holy seat.

The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

Psal. xlviii. Magnus Dominus.

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

For lo, the kings of the earth : are gathered, and gone by together.

They marvelled to see such things : they were astonished, and suddenly cast down.

Fear came there upon them, and sorrow : as upon a woman in her travail.

Thou shalt break the ships of the sea : through the east-wind.

Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

We wait for thy loving-kindness, O God : in the midst of thy temple.

O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

Walk about Sion, and go round about her : and tell the towers thereof.

Mark well her bulwarks, set up her houses : that ye may tell them that come after.

For this God is our God for ever and ever : he shall be our guide unto death.

Psal. xlix. Audite hæc, omnes.

HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world;

High and low, rich and poor : one with another.

My mouth shall speak of wisdom : and my heart shall muse of understanding.

I will incline mine ear to the parable : and shew my dark speech upon the harp.

Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about?

There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

But no man may deliver his brother : nor make agreement unto God for him;

For it cost more to redeem their souls : so that he must let that alone for ever;

Yea, though he live long, and see not the grave.

For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

And yet they think that their houses shall continue for ever : and that their dwelling-places

shall endure from one generation to another; and call the lands after their own names.

Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

This is their foolishness: and their posterity praise their saying.

They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

But God hath delivered my soul from the place of hell: for he shall receive me.

Be not thou afraid, though one be made rich: or if the glory of his house be increased;

For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

He shall follow the generation of his fathers: and shall never see light.

Man being in honour hath no understanding: but is compared unto the beasts that perish.

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Tenth Day.

Morning Prayer.

Psal. l. Deus deorum.

THE Lord, even the most mighty God, hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

Out of Sion hath God appeared : in perfect beauty.

Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

He shall call the heaven from above : and the earth, that he may judge his people.

Gather my saints together unto me : those that have made a covenant with me with sacrifice.

And the heavens shall declare his righteousness : for God is Judge himself.

Hear, O my people, and I will speak : I myself will testify against thee, O Israel; for I am God, even thy God.

I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

I will take no bullock out of thine house : nor he-goat out of thy folds.

For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

Offer unto God thanksgiving : and pay thy vows unto the most Highest.

And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth;

Whereas thou hatest to be reformed : and hast cast my words behind thee?

When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

Psal. li. Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Psal. lii. Quid gloriaris?

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;

Whereas the goodness of God: endureth yet daily?

Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

Thou hast loved to speak all words that may do hurt: O thou false tongue.

Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

The righteous also shall see this, and fear: and shall laugh him to scorn;

Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

Psal. liii. Dixit insipiens.

THE foolish body hath said in his heart: There is no God.

Corrupt are they, and become abomi-

nable in their wickedness : there is none that doeth good.

God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

Then should Jacob rejoice : and Israel should be right glad.

Psal. liv. Deus, in nomine.

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

Hear my prayer, O God : and hearken unto the words of my mouth.

For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

Behold, God is my helper : the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies : destroy thou them in thy truth.

An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Psal. lv. Exaudi, Deus.

HEAR my prayer, O God: and hide not thyself from my petition.

Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief; so maliciously are they set against me.

My heart is disquieted within me: and the fear of death is fallen upon me.

Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

Lo, then would I get me away far off: and remain in the wilderness.

I would make haste to escape: because of the stormy wind and tempest.

Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the city.

Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

Wickedness is therein: deceit and guile go not out of their streets.

For it is not an open enemy, that hath done me this dishonour: for then I could have borne it.

Neither was it mine adversary, that did magnify himself against me: for then peradventure I would have hid myself from him.

But it was even thou, my companion : my guide, and mine own familiar friend.

We took sweet counsel together : and walked in the house of God as friends.

Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

As for me, I will call upon God : and the Lord shall save me.

In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

He laid his hands upon such as be at peace with him : and he brake his covenant.

The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

And as for them : thou, O God, shalt bring them into the pit of destruction.

The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

Eleventh Day.

Morning Prayer.

Psal. lvi. Miserere mei, Deus.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

Nevertheless, though I am sometime afraid: yet put I my trust in thee.

I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

They daily mistake my words: all that they imagine is to do me evil.

They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

In God's word will I rejoice: in the Lord's word will I comfort me.

Yea, in God have I put my trust: I will not be afraid what man can do unto me.

Unto thee, O God, will I pay my vows: unto thee will I give thanks.

For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

Psal. lvii. Miserere mei, Deus.

Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

He shall send from heaven : and save me from the reproof of him that would eat me up.

God shall send forth his mercy and truth : my soul is among lions.

And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

Set up thyself, O God, above the heavens : and thy glory above all the earth.

They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

Awake up, my glory ; awake, lute and harp : I myself will awake right early.

I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

Set up thyself, O God, above the heavens : and thy glory above all the earth.

Psal. lviii. Si vere utique.

ARE your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

They are as venomous as the poison of a serpent: even like the deaf adder that stoppeth her ears;

Which refuseth to hear the voice of the charmer: charm he never so wisely.

Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted out.

Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Evening Prayer.

Psal. lix. Eripe me de inimicis.

DELIVER me from mine enemies, O God: defend me from them that rise up against me.

O deliver me from the wicked doers: and save me from the blood-thirsty men.

For lo, they lie waiting for my soul: the mighty men are gathered against me, without any offence or fault of me, O Lord.

They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

They go to and fro in the evening: they grin like a dog, and run about through the city.

Behold, they speak with their mouth, and swords are in their lips; for who doth hear?

But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

My strength will I ascribe unto thee: for thou art the God of my refuge.

God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

And in the evening they will return: grin like a dog, and will go about the city.

They will run here and there for meat: and grudge if they be not satisfied.

As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

Psal. lx. Deus, repulisti nos.

O GOD, thou hast cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

Thou hast given a token for such as fear thee: that they may triumph because of the truth.

Therefore were thy beloved delivered: help me with thy right hand, and hear me.

God hath spoken in his holiness, I will rejoice, and divide Sichem: and mete out the valley of Succoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver;

Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, be thou glad of me.

Who will lead me into the strong city : who will bring me into Edom?

Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts?

O be thou our help in trouble : for vain is the help of man.

Through God will we do great acts : for it is he that shall tread down our enemies.

Psal. lxi. Exaudi, Deus.

HEAR my crying, O God : give ear unto my prayer.

From the ends of the earth will I call upon thee : when my heart is in heaviness.

O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

Thou shalt grant the King a long life : that his years may endure throughout all generations.

He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

So will I alway sing praise unto thy Name : that I may daily perform my vows.

Twelfth Day.

Morning Prayer.

Psal. lxii. Nonne Deo?

MY soul truly waiteth still upon God: for of him cometh my salvation.

He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.

Nevertheless, my soul, wait thou still upon God: for my hope is in him.

He truly is my strength and my salvation: he is my defence, so that I shall not fall.

In God is my health, and my glory: the rock of my might, and in God is my trust.

O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.

God spake once, and twice I have also heard the same: that power belongeth unto God;

And that thou, Lord, art merciful: for thou rewardest every man according to his work.

Psal. lxiii. Deus, Deus meus.

O GOD, thou art my God: early will I seek thee.

My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

Thus have I looked for thee in holiness: that I might behold thy power and glory.

For thy loving-kindness is better than the life itself: my lips shall praise thee.

As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

Have I not remembered thee in my bed: and thought upon thee when I was waking?

Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

My soul hangeth upon thee: thy right hand hath upholden me.

These also that seek the hurt of my soul: they shall go under the earth.

Let them fall upon the edge of the sword: that they may be a portion for foxes.

But the King shall rejoice in God; all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

Psal. lxiv. Exaudi, Deus.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.

They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

Evening Prayer.

Psal. lxv. Te decet hymnus.

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

Thou that hearest the prayer : unto thee shall all flesh come.

My misdeeds prevail against me : O be thou merciful unto our sins.

Blessed is the man, whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

Who in his strength setteth fast the mountains: and is girded about with power.

Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

Thou crownest the year with thy goodness: and thy clouds drop fatness.

They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Psal. lxvi. Jubilate Deo.

BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices,

with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Psal. lxvii. Deus misereatur.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

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Thirteenth Day.

Morning Prayer.

Psal. lxviii. Exurgat Deus.

LET God arise, and let his enemies be scattered: let them also that hate him flee before him.

Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

But let the righteous be glad and rejoice before God: let them also be merry and joyful.

O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

O God, when thou wentest forth before the people: when thou wentest through the wilderness,

The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

The Lord gave the word : great was the company of the preachers.

Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

The Lord hath said, I will bring my people again, as I did from Basan : mine own will I

bring again, as I did sometime from the deep of the sea.

That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war;

Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord;

Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Evening Prayer.

Psal. lxix. Salvum me fac.

SAVE me, O God: for the waters are come in, even unto my soul.

I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

I am weary of crying; my throat is dry: my sight faileth me for waiting so long upon my God.

They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

And why? for thy sake have I suffered reproof: shame hath covered my face.

I am become a stranger unto my brethren: even an alien unto my mother's children.

For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

I wept, and chastened myself with fasting: and that was turned to my reproof.

I put on sackcloth also : and they jested upon me.

They that sit in the gate speak against me : and the drunkards make songs upon me.

But, Lord, I make my prayer unto thee : in an acceptable time.

Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat : and when I was thirsty, they gave me vinegar to drink.

Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

Let their eyes be blinded, that they see not : and ever bow thou down their backs.

Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

Let their habitation be void : and no man to dwell in their tents.

For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

Let them fall from one wickedness to another : and not come into thy righteousness.

Let them be wiped out of the book of the living : and not be written among the righteous.

As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

I will praise the Name of God with a song : and magnify it with thanksgiving.

This also shall please the Lord : better than a bullock that hath horns and hoofs.

The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

For the Lord heareth the poor : and despiseth not his prisoners.

Let heaven and earth praise him : the sea, and all that moveth therein.

For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

Psal. lxx. Deus in adjutorium.

MAKE thee, O God, to deliver me : make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

Let them for their reward be soon brought to shame : that cry over me, There, there.

But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

As for me, I am poor and in misery : haste thee unto me, O God.

Thou art my helper, and my redeemer : O Lord, make no long tarrying.

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Fourteenth Day.

Morning Prayer.

Psal. lxxi. In te, Domine, speravi.

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness ; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour : and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evil.

Psal. lxxii. Deus, judicium.

GIVE the King thy judgements, O God : and thy righteousness unto the King's son.

Then shall he judge thy people according unto right : and defend the poor.

The mountains also shall bring peace : and the little hills righteousness unto the people.

He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

They shall fear thee, as long as the sun and moon endureth : from one generation to another.

He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

The kings of Tharsis and of the isles shall

give presents : the kings of Arabia and Saba shall bring gifts.

All kings shall fall down before him : all nations shall do him service.

For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

Psal. lxxiii. Quam bonus Israel !

TRULY God is loving unto Israel : even unto such as are of a clean heart.

Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

For they are in no peril of death: but are lusty and strong.

They come in no misfortune like other folk: neither are they plagued like other men.

And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

Their eyes swell with fatness: and they do even what they lust.

They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

Therefore fall the people unto them: and thereout suck they no small advantage.

Tush, say they, how should God perceive it: is there knowledge in the most High?

Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

All the day long have I been punished: and chastened every morning.

Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

Then thought I to understand this: but it was too hard for me,

Until I went into the sanctuary of God: then understood I the end of these men;

Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

Oh, how suddenly do they consume: perish, and come to a fearful end!

Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

Thus my heart was grieved: and it went even through my reins.

So foolish was I, and ignorant: even as it were a beast before thee.

Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

Thou shalt guide me with thy counsel: and after that receive me with glory.

Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Psal. lxxiv. Ut quid, Deus?

O GOD, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

O think upon thy congregation: whom thou hast purchased, and redeemed of old.

Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

Thine adversaries roar in the midst of thy

congregations : and set up their banners for tokens.

Ye that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

But now they break down all the carved work thereof : with axes and hammers.

They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

For God is my King of old : the help that is done upon earth he doeth it himself.

Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

The day is thine, and the night is thine : thou hast prepared the light and the sun.

Thou hast set all the borders of the earth : thou hast made summer and winter.

Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

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Fifteenth Day.

Morning Prayer.

Psal. lxxv. Confitebimur tibi.

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

Thy Name also is so nigh : and that do thy wondrous works declare.

When I receive the congregation : I shall judge according unto right.

The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

Set not up your horn on high : and speak not with a stiff neck.

For promotion cometh neither from the east, nor from the west : nor yet from the south.

And why? God is the Judge : he putteth down one, and setteth up another.

For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob : and praise him for ever.

All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

Psal. lxxvi. Notus in Judæa.

IN Jewry is God known : his Name is great in Israel.

At Salem is his tabernacle : and his dwelling in Sion.

There brake he the arrows of the bow : the shield, the sword, and the battle.

Thou art of more honour and might : than the hills of the robbers.

The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

When God arose to judgement : and to help all the meek upon earth.

The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

Ye shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Psal. lxxvii. Voce mea ad Dominum.

I WILL cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

I have considered the days of old: and the years that are past.

I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

Will the Lord absent himself for ever: and will he be no more intreated?

Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

I will remember the works of the Lord: and call to mind thy wonders of old time.

I will think also of all thy works : and my talking shall be of thy doings.

Thy way, O God, is holy : who is so great a God as our God?

Thou art the God that doeth wonders : and hast declared thy power among the people.

Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

The clouds poured out water, the air thundered : and thine arrows went abroad.

The voice of thy thunder was heard round about : the lightnings shone upon the ground; the earth was moved, and shook withal.

Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening Prayer.

Psal. lxxviii. Attendite, popule.

HEAR my law, O my people : incline your ears unto the words of my mouth.

I will open my mouth in a parable : I will declare hard sentences of old;

Which we have heard and known : and such as our fathers have told us;

That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

He made a covenant with Jacob, and gave

Israel a law : which he commanded our fore-fathers to teach their children;

That their posterity might know it : and the children which were yet unborn;

To the intent that when they came up : they might shew their children the same;

That they might put their trust in God : and not to forget the works of God, but to keep his commandments;

And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

They kept not the covenant of God : and would not walk in his law;

But forgat what he had done : and the wonderful works that he had shewed for them.

Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

He divided the sea, and let them go through : he made the waters to stand on an heap.

In the day-time also he led them with a cloud : and all the night through with a light of fire.

He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

He brought waters out of the stony rock : so that it gushed out like the rivers.

Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

They tempted God in their hearts : and required meat for their lust.

They spake against God also, saying: Shall God prepare a table in the wilderness?

He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

When the Lord heard this he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

Because they believed not in God: and put not their trust in his help.

So he commanded the clouds above: and opened the doors of heaven.

He rained down manna also upon them for to eat: and gave them food from heaven.

So man did eat angels' food: for he sent them meat enough.

He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

He let it fall among their tents: even round about their habitation.

So they did eat, and were well filled; for he gave them their own desire: they were not disappointed of their lust.

But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

But for all this they sinned yet more: and believed not his wondrous works.

Therefore their days did he consume in vanity: and their years in trouble.

When he slew them, they sought him : and turned them early, and enquired after God.

And they remembered that God was their strength : and that the high God was their redeemer.

Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

For their heart was not whole with him : neither continued they stedfast in his covenant.

But he was so merciful, that he forgave their misdeeds : and destroyed them not.

Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

Many a time did they provoke him in the wilderness : and grieved him in the desert.

They turned back, and tempted God : and moved the Holy One in Israel.

They thought not of his hand : and of the day when he delivered them from the hand of the enemy;

How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

He turned their waters into blood : so that they might not drink of the rivers.

He sent lice among them, and devoured them up : and frogs to destroy them.

He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence;

And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

So they tempted, and displeased the most high God : and kept not his testimonies;

But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

For they grieved him with their hill-altars : and provoked him to displeasure with their images.

When God heard this, he was wroth : and took sore displeasure at Israel.

So that he forsook the tabernacle in Silo : even the tent that he had pitched among them.

He delivered their power into captivity : and their beauty into the enemy's hand.

He gave his people over also unto the sword: and was wroth with his inheritance.

The fire consumed their young men: and their maidens were not given to marriage.

Their priests were slain with the sword: and there were no widows to make lamentation.

So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

He smote his enemies in the hinder parts: and put them to a perpetual shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

But chose the tribe of Judah: even the hill of Sion which he loved.

And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

He chose David also his servant: and took him away from the sheep-folds.

As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Sixteenth Day.

Morning Prayer.

Psal. lxxix. Deus, venerunt.

GOD, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

For they have devoured Jacob: and laid waste his dwelling-place.

O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name's sake.

Wherefore do the heathen say: Where is now their God?

O let the vengeance of thy servants' blood that is shed: be openly shewed upon the heathen in our sight.

O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and

will alway be shewing forth thy praise from generation to generation.

Psal. lxxx. Qui regis Israel.

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

Turn us again, O God : shew the light of thy countenance, and we shall be whole.

O Lord God of hosts : how long wilt thou be angry with thy people that prayeth?

Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

Thou madest room for it : and when it had taken root it filled the land.

The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

She stretched out her branches unto the sea : and her boughs unto the river.

Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;

And the place of the vineyard that thy right

hand hath planted : and the branch that thou madest so strong for thyself.

It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

And so will not we go back from thee : O let us live, and we shall call upon thy Name.

Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

Psal. lxxxi. Exultate Deo.

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

Take the psalm, bring hither the tabret : the merry harp with the lute.

Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

For this was made a statute for Israel : and a law of the God of Jacob.

This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

I eased his shoulder from the burden : and his hands were delivered from making the pots.

Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

I proved thee also : at the waters of strife.

Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

There shall no strange god be in thee : neither shalt thou worship any other god.

I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

But my people would not hear my voice : and Israel would not obey me.

So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

O that my people would have hearkened unto me : for if Israel had walked in my ways,

I should soon have put down their enemies : and turned my hand against their adversaries.

The haters of the Lord should have been found liars : but their time should have endured for ever.

Ye should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

Psal. lxxxii. Deus stetit.

GOD standeth in the congregation of princes : he is a Judge among gods.

How long will ye give wrong judgement : and accept the persons of the ungodly?

Defend the poor and fatherless : see that such as are in need and necessity have right.

Deliver the out-cast and poor : save them from the hand of the ungodly.

They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

I have said, Ye are gods : and ye are all the children of the most Highest.

But ye shall die like men : and fall like one of the princes.

Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

Psal. lxxxiii. Deus, quis similis?

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

They have imagined craftily against thy people : and taken counsel against thy secret ones.

They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

For they have cast their heads together with one consent : and are confederate against thee;

The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens;

Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

Assur also is joined with them : and have holpen the children of Lot.

But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Rison;

Who perished at Endor : and became as the dung of the earth.

Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;

Who say, Let us take to ourselves : the houses of God in possession.

O my God, make them like unto a wheel : and as the stubble before the wind;

Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

Persecute them even so with thy tempest : and make them afraid with thy storm.

Make their faces ashamed, O Lord : that they may seek thy Name.

Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

Psal. lxxxiv. Quam dilecta !

O HOW amiable are thy dwellings : thou Lord of hosts !

My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house : they will be alway praising thee.

Blessed is the man whose strength is in thee : in whose heart are thy ways.

Who going through the vale of misery use it for a well : and the pools are filled with water.

They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

Behold, O God our defender : and look upon the face of thine Anointed.

For one day in thy courts : is better than a thousand.

I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts : blessed is the man that putteth his trust in thee.

Psal. lxxxv. Benedixisti, Domine.

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people : and covered all their sins.

Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour : and let thine anger cease from us.

Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

Shew us thy mercy, O Lord : and grant us thy salvation.

I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him : that glory may dwell in our land.

Mercy and truth are met together : righteousness and peace have kissed each other.

Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

Righteousness shall go before him : and he shall direct his going in the way.

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Seventeenth Day.

Morning Prayer.

Psal. lxxxvi. Inclina, Domine.

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

Be merciful unto me, O Lord : for I will call daily upon thee.

Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

In the time of my trouble I will call upon thee : for thou hearest me.

Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

All nations whom thou hast made shall come

and worship thee, O Lord : and shall glorify thy Name.

For thou art great, and doest wondrous things : thou art God alone.

Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

Psal. lxxxvii. Fundamenta ejus.

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

Very excellent things are spoken of thee : thou city of God.

I will think upon Rahab and Babylon : with them that know me.

Behold ye the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

The Lord shall rehearse it when he writeth up the people : that he was born there.

The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

Psal. lxxxviii. Domine Deus.

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

For my soul is full of trouble : and my life draweth nigh unto hell.

I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

I am so fast in prison : that I cannot get forth.

My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?

Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

Unto thee have I cried, O Lord : and early shall my prayer come before thee.

Lord, why abhorrest thou my soul : and hidest thou thy face from me?

I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

They came round about me daily like water : and compassed me together on every side.

My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer.

Psal. lxxxix. Misericordias Domini.

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

I have made a covenant with my chosen : I have sworn unto David my servant;

Thy seed will I stablish for ever : and set up thy throne from one generation to another.

O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

For who is he among the clouds : that shall be compared unto the Lord?

And what is he among the gods : that shall be like unto the Lord?

God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

For the Lord is our defence : the Holy One of Israel is our King.

Thou spakest sometime in visions unto thy

saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

I have found David my servant : with my holy oil have I anointed him.

My hand shall hold him fast : and my arm shall strengthen him.

The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

I will smite down his foes before his face : and plague them that hate him.

My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

I will set his dominion also in the sea : and his right hand in the floods.

He shall call me, Thou art my Father : my God, and my strong salvation.

And I will make him my first-born : higher than the kings of the earth.

My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

His seed also will I make to endure for ever : and his throne as the days of heaven.

But if his children forsake my law : and walk not in my judgements ;

If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

His seed shall endure for ever : and his seat is like as the sun before me.

It shall stand fast for evermore as the moon: and as the faithful witness in heaven.

But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

Thou hast broken the covenant of thy servant: and cast his crown to the ground.

Thou hast overthrown all his hedges: and broken down his strong holds.

All they that go by spoil him: and he is become a reproach to his neighbours.

Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

Thou hast taken away the edge of his sword: and givest him not victory in the battle.

Thou hast put out his glory: and cast his throne down to the ground.

The days of his youth hast thou shortened: and covered him with dishonour.

Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

O remember how short my time is: wherefore hast thou made all men for nought?

What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

Lord, where are thy old loving-kindnesses: which thou swarest unto David in thy truth?

Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: Praised be the Lord for evermore. Amen, and Amen.

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Eighteenth Day.

Morning Prayer.

Psal. xc. Domine, refugium.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Psal. xci. Qui habitat.

WHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noonday.

A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

For thou, Lord, art my hope : thou hast set thine house of defence very high.

There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee : to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him : yea, I am with him in trouble; I will deliver him, and bring him to honour.

With long life will I satisfy him : and shew him my salvation.

Psal. xcii. Bonum est confiteri.

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest;

To tell of thy loving-kindness early in the morning : and of thy truth in the night-season;

Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through

thy works : and I will rejoice in giving praise for the operations of thy hands.

O Lord, how glorious are thy works : thy thoughts are very deep.

An unwise man doth not well consider this : and a fool doth not understand it.

When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

They also shall bring forth more fruit in their age : and shall be fat and well-liking.

That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

Psal. xciii. Dominus regnavit.

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

He hath made the round world so sure: that it cannot be moved.

Ever since the world began hath thy seat been prepared: thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Psal. xciv. Deus ultionum.

O LORD God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thyself.

Arise, thou Judge of the world: and reward the proud after their deserving.

Lord, how long shall the ungodly: how long shall the ungodly triumph?

How long shall all wicked doers speak so disdainfully: and make such proud boasting?

They smite down thy people, O Lord: and trouble thine heritage.

They murder the widow, and the stranger: and put the fatherless to death.

And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

Take heed, ye unwise among the people: O ye fools, when will ye understand?

He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

The Lord knoweth the thoughts of man : that they are but vain.

Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

For the Lord will not fail his people : neither will he forsake his inheritance ;

Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

Who will rise up with me against the wicked : or who will take my part against the evildoers ?

If the Lord had not helped me : it had not failed but my soul had been put to silence.

But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

They gather them together against the soul of the righteous : and condemn the innocent blood.

But the Lord is my refuge : and my God is the strength of my confidence.

He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Nineteenth Day.

Morning Prayer.

Psal. xcv. Venite, exultemus.



COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways;

Unto whom I sware in my wrath : that they should not enter into my rest.

Psal. xcvi. Cantate Domino.



SING unto the Lord a new song : sing unto the Lord, all the whole earth.

Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

Declare his honour unto the heathen: and his wonders unto all people.

For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

Glory and worship are before him: power and honour are in his sanctuary.

Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

Tell it out among the heathen that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Psal. xcvii. Dominus regnavit.

THE Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

There shall go a fire before him : and burn up his enemies on every side.

His lightnings gave shine unto the world : the earth saw it, and was afraid.

The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

The heavens have declared his righteousness : and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening Prayer.

Psal. xcviii. Cantate Domino.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Psal. xcix. Dominus regnavit.

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

The Lord is great in Sion : and high above all people.

They shall give thanks unto thy Name : which is great, wonderful, and holy.

The King's power loveth judgement; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

O magnify the Lord our God : and fall down before his footstool, for he is holy.

Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Psal. c. Jubilate Deo.

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Psal. ci. Misericordiam et judicium.

MY song shall be of mercy and judgement: unto thee, O Lord, will I sing.

O let me have understanding: in the way of godliness.

When wilt thou come unto me: I will walk in my house with a perfect heart.

I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

A froward heart shall depart from me: I will not know a wicked person.

Whoso privily slandereth his neighbour : him will I destroy.

Whoso hath also a proud look and high stomach : I will not suffer him.

Mine eyes look upon such as are faithful in the land : that they may dwell with me.

Whoso leadeth a godly life : he shall be my servant.

There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Twentieth Day.

Morning Prayer.

Psal. cii. Domine, exaudi.

HEAR my prayer, O Lord : and let my crying come unto thee.

Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call; O hear me, and that right soon.

For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

My heart is smitten down, and withered like grass : so that I forget to eat my bread.

For the voice of my groaning : my bones will scarce cleave to my flesh.

I am become like a pelican in the wilderness: and like an owl that is in the desert.

I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

For I have eaten ashes as it were bread: and mingled my drink with weeping;

And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

My days are gone like a shadow: and I am withered like grass.

But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

When the Lord shall build up Sion: and when his glory shall appear;

When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

This shall be written for those that come after: and the people which shall be born shall praise the Lord.

For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

That they may declare the Name of the Lord in Sion : and his worship at Jerusalem;

When the people are gathered together : and the kingdoms also, to serve the Lord.

He brought down my strength in my journey : and shortened my days.

But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

They shall perish, but thou shalt endure : they all shall wax old as doth a garment;

And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Psal. ciii. Benedic, anima mea.

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

Praise the Lord, O my soul : and forget not all his benefits;

Who forgiveth all thy sin : and healeth all thine infirmities;

Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

He shewed his ways unto Moses : his works unto the children of Israel.

The Lord is full of compassion and mercy : long-suffering, and of great goodness.

He will not alway be chiding : neither keepeth he his anger for ever.

He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

Look how wide also the east is from the west : so far hath he set our sins from us.

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made : he remembereth that we are but dust.

The days of man are but as grass : for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children;

Even upon such as keep his covenant : and think upon his commandments to do them.

The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

Psal. civ. Benedic, anima mea.

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

He maketh his angels spirits : and his ministers a flaming fire.

He laid the foundations of the earth : that it never should move at any time.

Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

At thy rebuke they flee : at the voice of thy thunder they are afraid.

They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

He sendeth the springs into the rivers : which run among the hills.

All beasts of the field drink thereof : and the wild asses quench their thirst.

Beside them shall the fowls of the air have their habitation : and sing among the branches.

He watereth the hills from above : the earth is filled with the fruit of thy works.

He bringeth forth grass for the cattle : and green herb for the service of men;

That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted;

Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

He appointed the moon for certain seasons : and the sun knoweth his going down.

Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

The lions roaring after their prey : do seek their meat from God.

The sun ariseth, and they get them away together : and lay them down in their dens.

Man goeth forth to his work, and to his labour : until the evening.

O Lord, how manifold are thy works : in wisdom hast thou made them all; the earth is full of thy riches.

So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

These wait all upon thee : that thou mayest give them meat in due season.

When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

When thou hidest thy face they are troubled: when thou takest away their breath they die, and are turned again to their dust.

When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth.

The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

I will sing unto the Lord as long as I live: I will praise my God while I have my being.

And so shall my words please him: my joy shall be in the Lord.

As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

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Twenty-first Day.

Morning Prayer.

Psal. cv. Confitemini Domino.

O GIVE thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

Rejoice in his holy Name: let the heart of them rejoice that seek the Lord.

Seek the Lord and his strength: seek his face evermore.

Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth.

O ye seed of Abraham his servant : ye children of Jacob his chosen.

He is the Lord our God : his judgements are in all the world.

He hath been alway mindful of his covenant and promise : that he made to a thousand generations;

Even the covenant that he made with Abraham : and the oath that he sware unto Isaac;

And appointed the same unto Jacob for a law : and to Israel for an everlasting testament;

Saying, Unto thee will I give the land of Canaan : the lot of your inheritance;

When there were yet but a few of them : and they strangers in the land;

What time as they went from one nation to another : from one kingdom to another people;

He suffered no man to do them wrong : but reproved even kings for their sakes;

Touch not mine Anointed : and do my prophets no harm.

Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

But he had sent a man before them : even Joseph, who was sold to be a bond-servant;

Whose feet they hurt in the stocks : the iron entered into his soul;

Until the time came that his cause was known : the word of the Lord tried him.

The king sent, and delivered him : the prince of the people let him go free.

He made him lord also of his house : and ruler of all his substance;

That he might inform his princes after his will : and teach his senators wisdom.

Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

And he increased his people exceedingly : and made them stronger than their enemies ;

Whose heart turned so, that they hated his people : and dealt untruly with his servants.

Then sent he Moses his servant : and Aaron whom he had chosen.

And these shewed his tokens among them : and wonders in the land of Ham.

He sent darkness, and it was dark : and they were not obedient unto his word.

He turned their waters into blood : and slew their fish.

Their land brought forth frogs : yea, even in their kings' chambers.

He spake the word, and there came all manner of flies : and lice in all their quarters.

He gave them hail-stones for rain : and flames of fire in their land.

He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

He smote all the first-born in their land : even the chief of all their strength.

He brought them forth also with silver and gold : there was not one feeble person among their tribes.

Egypt was glad at their departing : for they were afraid of them.

He spread out a cloud to be a covering : and fire to give light in the night-season.

At their desire he brought quails : and he filled them with the bread of heaven.

He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

For why? he remembered his holy promise : and Abraham his servant.

And he brought forth his people with joy : and his chosen with gladness;

And gave them the lands of the heathen : and they took the labours of the people in possession;

That they might keep his statutes : and observe his laws.

Evening Prayer.

Psal. cvi. Confitemini Domino.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Who can express the noble acts of the Lord : or shew forth all his praise?

Blessed are they that alway keep judgement : and do righteousness.

Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation;

That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

We have sinned with our fathers : we have done amiss, and dealt wickedly.

Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in

remembrance : but were disobedient at the sea, even at the Red sea.

Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

As for those that troubled them, the waters overwhelmed them : there was not one of them left.

Then believed they his words : and sang praise unto him.

But within a while they forgat his works : and would not abide his counsel.

But lust came upon them in the wilderness : and they tempted God in the desert.

And he gave them their desire : and sent leanness withal into their soul.

They angered Moses also in the tents : and Aaron the saint of the Lord.

So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

And the fire was kindled in their company : the flame burnt up the ungodly.

They made a calf in Horeb : and worshipped the molten image.

Thus they turned their glory : into the similitude of a calf that eateth hay.

And they forgat God their Saviour : who had done so great things in Egypt;

Wondrous works in the land of Ham : and fearful things by the Red sea.

So he said, he would have destroyed them, had not Moses his chosen stood before him in

the gap : to turn away his wrathful indignation, lest he should destroy them.

Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

But murmured in their tents : and hearkened not unto the voice of the Lord.

Then lift he up his hand against them : to overthrow them in the wilderness ;

To cast out their seed among the nations : and to scatter them in the lands.

They joined themselves unto Baal-peor : and ate the offerings of the dead.

Thus they provoked him to anger with their own inventions : and the plague was great among them.

Then stood up Phinees and prayed : and so the plague ceased.

And that was counted unto him for righteousness : among all posterities for evermore.

They angered him also at the waters of strife : so that he punished Moses for their sakes ;

Because they provoked his spirit : so that he spake unadvisedly with his lips.

Neither destroyed they the heathen : as the Lord commanded them ;

But were mingled among the heathen : and learned their works.

Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

Thus were they stained with their own works : and went a whoring with their own inventions.

Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

And he gave them over into the hand of the heathen : and they that hated them were lords over them.

Their enemies oppressed them : and had them in subjection.

Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

Nevertheless, when he saw their adversity : he heard their complaint.

He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

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Twenty-second Day.

Morning Prayer.

Psal. cvii. Confitemini Domino.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in;

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

They that go down to the sea in ships : and occupy their business in great waters;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congre=

gation of the people : and praise him in the seat of the elders!

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Evening Prayer.

Psal. cviii. Paratum cor meum.

GOD, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

Awake, thou lute, and harp : I myself will awake right early.

I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

Set up thyself, O God, above the heavens : and thy glory above all the earth.

That thy beloved may be delivered : let thy right hand save them, and hear thou me.

God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe; upon Philistia will I triumph.

Who will lead me into the strong city : and who will bring me into Edom?

Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts?

O help us against the enemy : for vain is the help of man.

Through God we shall do great acts : and it is he that shall tread down our enemies.

Psal. cix. Deus laudum.

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

Thus have they rewarded me evil for good: and hatred for my good will.

Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

Let his days be few: and let another take his office.

Let his children be fatherless: and his wife a widow.

Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

Let the extortioner consume all that he hath: and let the stranger spoil his labour.

Let there be no man to pity him: nor to have compassion upon his fatherless children.

Let his posterity be destroyed: and in the next generation let his name be clean put out.

Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

He clothed himself with cursing, like as with

a raiment : and it shall come into his bowels like water, and like oil into his bones.

Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

O deliver me, for I am helpless and poor : and my heart is wounded within me.

I go hence like the shadow that departeth : and am driven away as the grasshopper.

My knees are weak through fasting : my flesh is dried up for want of fatness.

I became also a reproach unto them : they that looked upon me shaked their heads.

Help me, O Lord my God : O save me according to thy mercy;

And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

Though they curse, yet bless thou : and let them be confounded that rise up against me; but let thy servant rejoice.

Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude;

For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Twenty-third Day.

Morning Prayer.

Psal. cx. Dixit Dominus.

THE Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

The Lord upon thy right hand: shall wound even kings in the day of his wrath.

He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

He shall drink of the brook in the way: therefore shall he lift up his head.

Psal. cxi. Confitebor tibi.

I WILL give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

The works of the Lord are great: sought out of all them that have pleasure therein.

His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

The works of his hands are verity and judgement: all his commandments are true.

They stand fast for ever and ever: and are done in truth and equity.

He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Psal. cxii. Beatus vir.

BLESSED is the man that feareth the Lord: he hath great delight in his commandments.

His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

A good man is merciful, and lendeth: and will guide his words with discretion.

For he shall never be moved: and the righteous shall be had in everlasting remembrance.

He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

His heart is established, and will not shrink: until he see his desire upon his enemies.

He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Psal. cxiii. Laudate, pueri.

PRAISE the Lord, ye servants: O praise the Name of the Lord.

Blessed be the Name of the Lord: from this time forth for evermore.

The Lord's Name is praised: from the rising up of the sun unto the going down of the same.

The Lord is high above all heathen: and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

He taketh up the simple out of the dust: and lifteth the poor out of the mire;

That he may set him with the princes: even with the princes of his people.

He maketh the barren woman to keep house: and to be a joyful mother of children.

Evening Prayer.

Psal. cxiv. In exitu Israel.

WHEN Israel came out of Egypt: and the house of Jacob from among the strange people,

Judah was his sanctuary: and Israel his dominion.

The sea saw that, and fled : Jordan was driven back.

The mountains skipped like rams : and the little hills like young sheep.

What aileth thee, O thou sea, that thou fledest : and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

Who turned the hard rock into a standing water : and the flint-stone into a springing well.

Psal. cxv. Non nobis, Domine.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

Wherefore shall the heathen say : Where is now their God?

As for our God, he is in heaven : he hath done whatsoever pleased him.

Their idols are silver and gold : even the work of men's hands.

They have mouths, and speak not : eyes have they, and see not.

They have ears, and hear not : noses have they, and smell not.

They have hands, and handle not; feet have they, and walk not : neither speak they through their throat.

They that make them are like unto them : and so are all such as put their trust in them.

But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

Ye shall bless them that fear the Lord : both small and great.

The Lord shall increase you more and more : you and your children.

Ye are the blessed of the Lord : who made heaven and earth.

All the whole heavens are the Lord's : the earth hath he given to the children of men.

The dead praise not thee, O Lord : neither all they that go down into silence.

But we will praise the Lord : from this time forth for evermore. Praise the Lord.

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Twenty-fourth Day.

Morning Prayer.

Psal. cxvi. Dilexi, quoniam.

I AM well pleased : that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I shall find trouble and heaviness, and I

will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Psal. cxvii. Laudate Dominum.

O PRAISE the Lord, all ye heathen: praise him, all ye nations.

For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Psal. cxviii. Confitemini Domino.

O GIVE thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

Let the house of Aaron now confess: that his mercy endureth for ever.

Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

I called upon the Lord in trouble: and the Lord heard me at large.

The Lord is on my side: I will not fear what man doeth unto me.

The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

It is better to trust in the Lord: than to put any confidence in man.

It is better to trust in the Lord: than to put any confidence in princes.

All nations compassed me round about: but in the name of the Lord will I destroy them.

They kept me in on every side, they kept me in, I say, on every side: but in the name of the Lord will I destroy them.

They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

Thou hast thrust sore at me, that I might fall: but the Lord was my help.

The Lord is my strength, and my song : and is become my salvation.

The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to pass.

I shall not die, but live : and declare the works of the Lord.

The Lord hath chastened and corrected me : but he hath not given me over unto death.

Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord : the righteous shall enter into it.

I will thank thee, for thou hast heard me : and art become my salvation.

The same stone which the builders refused : is become the head-stone in the corner.

This is the Lord's doing : and it is marvellous in our eyes.

This is the day which the Lord hath made : we will rejoice and be glad in it.

Help me now, O Lord : O Lord, send us now prosperity.

Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

Psal. cxix. Beati immaculati.

BLESSED are those that are undefiled in the way: and walk in the law of the Lord.

Blessed are they that keep his testimonies: and seek him with their whole heart.

For they who do no wickedness: walk in his ways.

Thou hast charged: that we shall diligently keep thy commandments.

O that my ways were made so direct: that I might keep thy statutes.

So shall I not be confounded: while I have respect unto all thy commandments.

I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.

I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

WHEREWITHAL shall a young man cleanse his way: even by ruling himself after thy word.

With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

Thy words have I hid within my heart: that I should not sin against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips have I been telling: of all the judgements of thy mouth.

I have had as great delight in the way of thy testimonies : as in all manner of riches.

I will talk of thy commandments : and have respect unto thy ways.

My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant : that I may live, and keep thy word.

Open thou mine eyes : that I may see the wondrous things of thy law.

I am a stranger upon earth : O hide not thy commandments from me.

My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

O turn from me shame and rebuke : for I have kept thy testimonies.

Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me, according to thy word.

I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

My soul melteth away for very heaviness : comfort thou me according unto thy word.

Take from me the way of lying : and cause thou me to make much of thy law.

I have chosen the way of truth : and thy judgements have I laid before me.

I have stuck unto thy testimonies : O Lord, confound me not.

I will run the way of thy commandments : when thou hast set my heart at liberty.

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Twenty-fifth Day.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

Make me to go in the path of thy commandments : for therein is my desire.

Incline my heart unto thy testimonies : and not to covetousness.

O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

O stablish thy word in thy servant : that I may fear thee.

Take away the rebuke that I am afraid of : for thy judgements are good.

Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

So shall I make answer unto my blasphemers : for my trust is in thy word.

O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

So shall I alway keep thy law : yea, for ever and ever.

And I will walk at liberty : for I seek thy commandments.

I will speak of thy testimonies also, even before kings : and will not be ashamed.

And my delight shall be in thy commandments : which I have loved.

My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

The same is my comfort in my trouble : for thy word hath quickened me.

The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

For I remembered thine everlasting judgements, O Lord : and received comfort.

I am horribly afraid : for the ungodly that forsake thy law.

Thy statutes have been my songs : in the house of my pilgrimage.

I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

I called mine own ways to remembrance : and turned my feet unto thy testimonies.

I made haste, and prolonged not the time : to keep thy commandments.

The congregations of the ungodly have robbed me : but I have not forgotten thy law.

At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

I am a companion of all them that fear thee : and keep thy commandments.

The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

O learn me true understanding and knowledge : for I have believed thy commandments.

Before I was troubled, I went wrong : but now have I kept thy word.

Thou art good and gracious : O teach me thy statutes.

The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

Their heart is as fat as brawn : but my delight hath been in thy law.

It is good for me that I have been in trouble : that I may learn thy statutes.

The law of thy mouth is dearer unto me : than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me : because I have put my trust in thy word.

I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

O let thy merciful kindness be my comfort : according to thy word unto thy servant.

O let thy loving mercies come unto me, that I may live : for thy law is my delight.

Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

Let such as fear thee, and have known thy testimonies : be turned unto me.

O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

For I am become like a bottle in the smoke : yet do I not forget thy statutes.

How many are the days of thy servant : when wilt thou be avenged of them that persecute me?

The proud have digged pits for me : which are not after thy law.

All thy commandments are true : they persecute me falsely ; O be thou my help.

They had almost made an end of me upon earth : but I forsook not thy commandments.

O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word : endureth for ever in heaven.

Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

They continue this day according to thine ordinance : for all things serve thee.

If my delight had not been in thy law : I should have perished in my trouble.

I will never forget thy commandments : for with them thou hast quickened me.

I am thine, O save me : for I have sought thy commandments.

The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law : all the day long is my study in it.

Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than my teachers: for thy testimonies are my study.

I am wiser than the aged: because I keep thy commandments.

I have refrained my feet from every evil way: that I may keep thy word.

I have not shrunk from thy judgements: for thou teachest me.

O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

Through thy commandments I get understanding: therefore I hate all evil ways.

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Twenty-sixth Day.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

I have sworn, and am stedfastly purposed: to keep thy righteous judgements.

I am troubled above measure: quicken me, O Lord, according to thy word.

Let the free-will offerings of my mouth please thee, O Lord: and teach me thy judgements.

My soul is alway in my hand: yet do I not forget thy law.

The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things : but thy law do I love.

Thou art my defence and shield : and my trust is in thy word.

Away from me, ye wicked : I will keep the commandments of my God.

O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

Make thou thy servant to delight in that which is good : that the proud do me no wrong.

Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

I am thy servant, O grant me understanding : that I may know thy testimonies.

It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

For I love thy commandments : above gold and precious stone.

Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

When thy word goeth forth : it giveth light and understanding unto the simple.

I opened my mouth, and drew in my breath : for my delight was in thy commandments.

O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

Order my steps in thy word : and so shall no wickedness have dominion over me.

O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

Shew the light of thy countenance upon thy servant : and teach me thy statutes.

Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord : and true is thy judgement.

The testimonies that thou hast commanded : are exceeding righteous and true.

My zeal hath even consumed me : because mine enemies have forgotten thy words.

Thy word is tried to the uttermost : and thy servant loveth it.

I am small, and of no reputation : yet do I not forget thy commandments.

Thy righteousness is an everlasting righteousness : and thy law is the truth.

Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

Early in the morning do I cry unto thee : for in thy word is my trust.

Mine eyes prevent the night-watches : that I might be occupied in thy words.

Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

They draw nigh that of malice persecute me : and are far from thy law.

Be thou nigh at hand, O Lord : for all thy commandments are true.

As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

Avenge thou my cause, and deliver me : quicken me, according to thy word.

Health is far from the ungodly : for they regard not thy statutes.

Great is thy mercy, O Lord : quicken me, as thou art wont.

Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

It grieveth me when I see the transgressors : because they keep not thy law.

Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

I am as glad of thy word : as one that findeth great spoils.

As for lies, I hate and abhor them : but thy law do I love.

Seven times a day do I praise thee : because of thy righteous judgements.

Great is the peace that they have who love thy law : and they are not offended at it.

Lord, I have looked for thy saving health : and done after thy commandments.

My soul hath kept thy testimonies : and loved them exceedingly.

I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me understanding, according to thy word.

Let my supplication come before thee: deliver me, according to thy word.

My lips shall speak of thy praise: when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

Let thine hand help me: for I have chosen thy commandments.

I have longed for thy saving health, O Lord: and in thy law is my delight.

O let my soul live, and it shall praise thee: and thy judgements shall help me.

I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

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Twenty-seventh Day.

Morning Prayer.

Psal. cxx. Ad Dominum.

IN WHEN I was in trouble I called upon the Lord: and he heard me.

Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

My soul hath long dwelt among them: that are enemies unto peace.

I labour for peace, but when I speak unto them thereof: they make them ready to battle.

Psal. cxxi. Levavi oculos.

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

We will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Psal. cxxii. Lætatus sum.

I WAS glad when they said unto me: We will go into the house of the Lord.

Our feet shall stand in thy gates: O Jerusalem.

Jerusalem is built as a city: that is at unity in itself.

For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgement : even the seat of the house of David.

O pray for the peace of Jerusalem : they shall prosper that love thee.

Peace be within thy walls : and plenteousness within thy palaces.

For my brethren and companions' sakes : I will wish thee prosperity.

Yea, because of the house of the Lord our God : I will seek to do thee good.

Psal. cxxiii. Ad te levavi oculos meos.

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Psal. cxxiv. Nisi quia Dominus.

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us : and the stream had gone over our soul.

The deep waters of the proud : had gone even over our soul.

But praised be the Lord : who hath not given us over for a prey unto their teeth.

Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Psal. cxxv. Qui confidunt.

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

Do well, O Lord : unto those that are good and true of heart.

As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

Evening Prayer.

Psal. cxxvi. In convertendo.

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

Then was our mouth filled with laughter : and our tongue with joy.

Then said they among the heathen : the Lord hath done great things for them.

Yea, the Lord hath done great things for us already : whereof we rejoice.

Turn our captivity, O Lord : as the rivers in the south.

They that sow in tears : shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Psal. cxxvii. Nisi Dominus.

EXCEPT the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Psal. cxxviii. Beati omnes.

BLESSED are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house.

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children : and peace upon Israel.

Psal. cxxix. Sæpe expugnaverunt.

MANY a time have they fought against me from my youth up : may Israel now say.

Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

The plowers ploughed upon my back : and made long furrows.

But the righteous Lord : hath hewn the snares of the ungodly in pieces.

Let them be confounded and turned backward : as many as have evil will at Sion.

Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up;

Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

Psal. cxxx. De profundis.

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

For there is mercy with thee : therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

Psal. cxxxi. Domine, non est.

LORD, I am not high-minded: I have no proud looks.

I do not exercise myself in great matters: which are too high for me.

But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

O Israel, trust in the Lord: from this time forth for evermore.

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Twenty-eighth Day.

Morning Prayer.

Psal. cxxxii. Memento, Domine.

LORD, remember David: and all his trouble;

How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

I will not come within the tabernacle of mine house: nor climb up into my bed;

I will not suffer mine eyes to sleep, nor mine

eye-lids to slumber : neither the temples of my head to take any rest;

Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

Lo, we heard of the same at Ephrata : and found it in the wood.

We will go into his tabernacle : and fall low on our knees before his footstool.

Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

For thy servant David's sake : turn not away the presence of thine Anointed.

The Lord hath made a faithful oath unto David : and he shall not shrink from it;

Of the fruit of thy body : shall I set upon thy seat.

If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

This shall be my rest for ever : here will I dwell, for I have a delight therein.

I will bless her victuals with increase : and will satisfy her poor with bread.

I will deck her priests with health : and her saints shall rejoice and sing.

There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

Psal. cxxxiii. Ecce, quam bonum!

BEHOLD, how good and joyful a thing it is: brethren, to dwell together in unity!

It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

Like as the dew of Hermon: which fell upon the hill of Sion.

For there the Lord promised his blessing: and life for evermore.

Psal. cxxxiv. Ecce nunc.

BEHOLD now, praise the Lord: all ye servants of the Lord;

Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

Lift up your hands in the sanctuary: and praise the Lord.

The Lord that made heaven and earth: give thee blessing out of Sion.

Psal. cxxxv. Laudate Nomen.

O PRAISE the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

Ye that stand in the house of the Lord: in the courts of the house of our God.

O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

For I know that the Lord is great: and that our Lord is above all gods.

Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

He smote the first-born of Egypt : both of man and beast.

He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

He smote divers nations : and slew mighty kings ;

Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

And gave their land to be an heritage : even an heritage unto Israel his people.

Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

For the Lord will avenge his people : and be gracious unto his servants.

As for the images of the heathen, they are but silver and gold : the work of men's hands.

They have mouths, and speak not : eyes have they, but they see not.

They have ears, and yet they hear not : neither is there any breath in their mouths.

They that make them are like unto them : and so are all they that put their trust in them.

Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

Psal. cxxxvi. Confitemini.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

O give thanks unto the God of all gods: for his mercy endureth for ever.

O thank the Lord of all lords: for his mercy endureth for ever.

Who only doeth great wonders: for his mercy endureth for ever.

Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

Who laid out the earth above the waters: for his mercy endureth for ever.

Who hath made great lights: for his mercy endureth for ever;

The sun to rule the day: for his mercy endureth for ever;

The moon and the stars to govern the night: for his mercy endureth for ever.

Who smote Egypt with their first-born: for his mercy endureth for ever;

And brought out Israel from among them: for his mercy endureth for ever;

With a mighty hand, and stretched out arm: for his mercy endureth for ever.

Who divided the Red sea in two parts: for his mercy endureth for ever;

And made Israel to go through the midst of it: for his mercy endureth for ever.

But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

Who led his people through the wilderness : for his mercy endureth for ever.

Who smote great kings : for his mercy endureth for ever;

Yea, and slew mighty kings : for his mercy endureth for ever;

Sehon king of the Amorites : for his mercy endureth for ever;

And Og the king of Basan : for his mercy endureth for ever;

And gave away their land for an heritage : for his mercy endureth for ever;

Even for an heritage unto Israel his servant : for his mercy endureth for ever.

Who remembered us when we were in trouble : for his mercy endureth for ever;

And hath delivered us from our enemies : for his mercy endureth for ever.

Who giveth food to all flesh : for his mercy endureth for ever.

O give thanks unto the God of heaven : for his mercy endureth for ever.

O give thanks unto the Lord of lords : for his mercy endureth for ever.

Psal. cxxxvii. Super flumina.

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

As for our harps, we hanged them up : upon the trees that are therein.

For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

How shall we sing the Lord's song : in a strange land?

If I forget thee, O Jerusalem : let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

Blessed shall he be that taketh thy children : and throweth them against the stones.

Psal. cxxxviii. Confitebor tibi.

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

When I called upon thee, thou heardest me : and enduedst my soul with much strength.

All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

The Lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

✠

Twenty-ninth Day.

Morning Prayer.

Psal. cxxxix. Domine, probasti.



LORD, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

Thou art about my path, and about my bed: and spiest out all my ways.

For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before: and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

If I take the wings of the morning: and remain in the uttermost parts of the sea;

Even there also shall thy hand lead me: and thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

Yea, the darkness is no darkness with thee,

but the night is as clear as the day: the darkness and light to thee are both alike.

For my reins are thine: thou hast covered me in my mother's womb.

I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

Which day by day were fashioned: when as yet there was none of them.

How dear are thy counsels unto me, O God: O how great is the sum of them!

If I tell them, they are more in number than the sand: when I wake up I am present with thee.

Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

For they speak unrighteously against thee: and thine enemies take thy Name in vain.

Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

Yea, I hate them right sore: even as though they were mine enemies.

Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Psal. cxl. Eripe me, Domine.

DELIVER me, O Lord, from the evil man: and preserve me from the wicked man.

Who imagine mischief in their hearts : and stir up strife all the day long.

They have sharpened their tongues like a serpent : adder's poison is under their lips.

Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

Let the mischief of their own lips fall upon the head of them : that compass me about.

Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

Psal. cxli. Domine, clamavi.

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

Let my prayer be set forth in thy sight as

the incense : and let the lifting up of my hands be an evening sacrifice.

Set a watch, O Lord, before my mouth : and keep the door of my lips.

O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

Let the righteous rather smite me friendly : and reprove me.

But let not their precious balms break my head : yea, I will pray yet against their wickedness.

Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

Psal. cxlii. Voce mea ad Dominum.

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

I poured out my complaints before him : and shewed him of my trouble.

When my spirit was in heaviness thou knew-

est my path : in the way wherein I walked have they privily laid a snare for me.

I looked also upon my right hand : and saw there was no man that would know me.

I had no place to flee unto : and no man cared for my soul.

I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

Consider my complaint : for I am brought very low.

O deliver me from my persecutors : for they are too strong for me.

Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Psal. cxliii. Domine, exaudi.

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me : and my heart within me is desolate.

Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.

And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

✠

Thirtieth Day.

Morning Prayer.

Psal. cxliv. Benedictus Dominus.

BLESSED be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

Man is like a thing of nought: his time passeth away like a shadow.

Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Psal. cxlv. Exaltabo te, Deus.

I WILL magnify thee, O God, my King: and I will praise thy Name for ever and ever.

Every day will I give thanks unto thee: and praise thy Name for ever and ever.

Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

One generation shall praise thy works unto another: and declare thy power.

As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

The Lord is gracious, and merciful: long-suffering, and of great goodness.

The Lord is loving unto every man: and his mercy is over all his works.

All thy works praise thee, O Lord: and thy saints give thanks unto thee.

They shew the glory of thy kingdom: and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall: and lifteth up all those that are down.

The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

Thou openest thine hand: and fillest all things living with plenteousness.

The Lord is righteous in all his ways: and holy in all his works.

The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Psal. cxlvi. Lauda, anima mea.

PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

O put not your trust in princes, nor in any child of man: for there is no help in them.

For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever;

Who helpeth them to right that suffer wrong: who feedeth the hungry.

The Lord looseth men out of prison: the Lord giveth sight to the blind.

The Lord helpeth them that are fallen: the Lord careth for the righteous.

The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Evening Prayer.

Psal. cxlvii. Laudate Dominum.



PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

He healeth those that are broken in heart : and giveth medicine to heal their sickness.

He telleth the number of the stars : and calleth them all by their names.

Great is our Lord, and great is his power : yea, and his wisdom is infinite.

The Lord setteth up the meek : and bringeth the ungodly down to the ground.

O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

But the Lord's delight is in them that fear him : and put their trust in his mercy.

Praise the Lord, O Jerusalem : praise thy God, O Sion.

For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

He maketh peace in thy borders : and filleth thee with the flour of wheat.

He sendeth forth his commandment upon earth : and his word runneth very swiftly.

He giveth snow like wool : and scattereth the hoar-frost like ashes.

He casteth forth his ice like morsels : who is able to abide his frost?

He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

Psal. cxlviii. Laudate Dominum.

O PRAISE the Lord of heaven : praise him in the height.

Praise him, all ye angels of his : praise him, all his host.

Praise him, sun and moon : praise him, all ye stars and light.

Praise him, all ye heavens : and ye waters that are above the heavens.

Let them praise the Name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

Praise the Lord upon earth : ye dragons, and all deeps;

Fire and hail, snow and vapours : wind and storm, fulfilling his word;

Mountains and all hills : fruitful trees and all cedars;

Beasts and all cattle : worms and feathered fowls;

Kings of the earth and all people : princes and all judges of the world;

Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people that serveth him.

Psal. cxlix. Cantate Domino.

O SING unto the Lord a new song : let the congregation of saints praise him.

Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people : and helpeth the meek-hearted.

Let the saints be joyful with glory : let them rejoice in their beds.

Let the praises of God be in their mouth : and a two-edged sword in their hands;

To be avenged of the heathen : and to rebuke the people;

To bind their kings in chains : and their nobles with links of iron.

That they may be avenged of them, as it is written : Such honour have all his saints.

Psal. cl. Laudate Dominum.

O PRAISE God in his holiness : praise him in the firmament of his power.

Praise him in his noble acts : praise him according to his excellent greatness.

Praise him in the sound of the trumpet : praise him upon the lute and harp.

Praise him in the cymbals and dances : praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

Let every thing that hath breath : praise the Lord.

ℂ The Eight Tones for the Psalms.

✠

First Tone.

Festal Intonation.



Let us come before his presence with thanks-giv-ing:

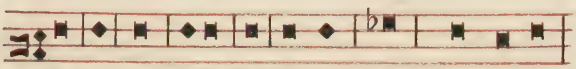


And shew ourselves glad in him with Psalms.

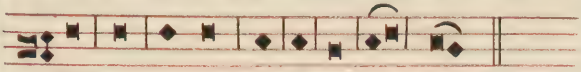


O I O E A. E.

Ferial Intonation.



Let us come before his presence with thanks-giv-ing:

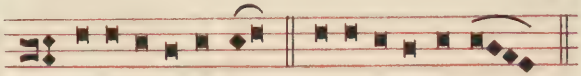


And shew ourselves glad in him with Psalms.

OTHER ENDINGS OF THE FIRST TONE.



O I O E A. E O I O E A. E. . .

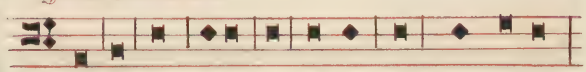


O I O E A E. O I O E A E. . .

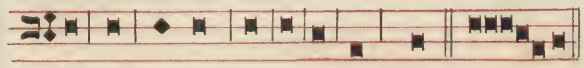
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Second Tone.

Festal Intonation.

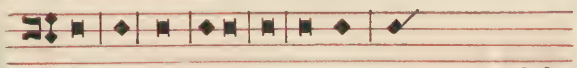


Let us come before his presence with thanks-giv-ing:



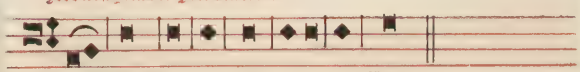
And shew ourselves glad in him with Psalms. O I O E A E

Ferial Intonation.



Let us come before his presence, *&c., the rest as before.*

Monosyllabic Mediation.



O come, let us sing unto the Lord.

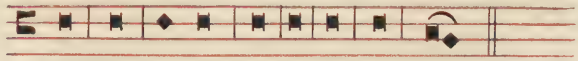
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Third Tone.

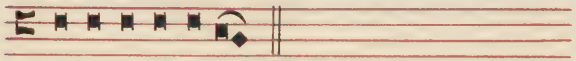
Festal Intonation.



Let us come before his presence with thanks-giv-ing:

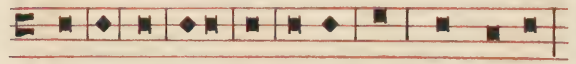


And shew ourselves glad in him with Psalms.



O I O E A E.

Ferial Intonation.



Let us come before his presence with thanks-giv-ing:

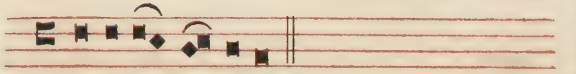


And shew ourselves glad in him with Psalms.

OTHER ENDINGS OF THE THIRD TONE.



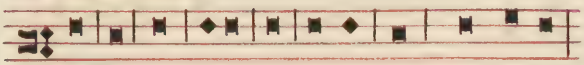
O I O E A.. E O I O.. E A. E



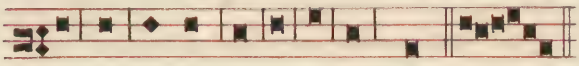
O I O. E. A E

Fourth Tone.

Festal Intonation.

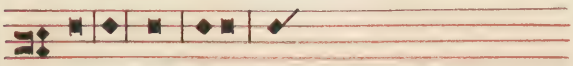


Let us come before his presence with thanks-giv-ing:



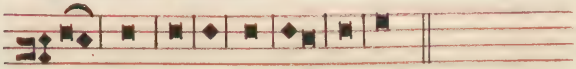
And shew ourselves glad in him with Psalms. O I O E A E

Ferial Intonation.



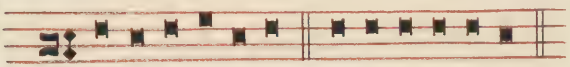
Let us come before, *&c., the rest as before.*

Monosyllabic Mediation.



O come, let us sing unto the Lord.

OTHER ENDINGS OF THE FOURTH TONE.

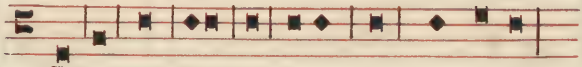


O I O E A E O I O E A E

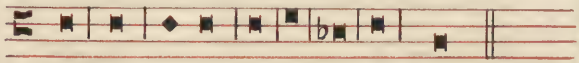
✠

Fifth Tone.

Festal Intonation.



Let us come before his presence with thanks-giv-ing :



And shew ourselves glad in him with Psalms.



O I O E A E

Ferial Intonation.



Let us come, &c., *the rest as before.*

Monosyllabic Mediation.

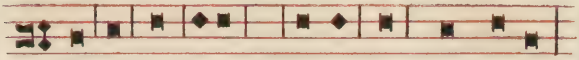


O come, let us sing unto the Lord.

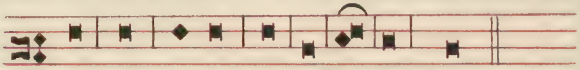
✠

Sixth Tone.

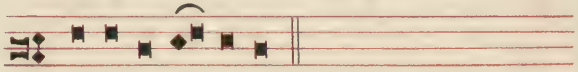
Festal Intonation.



Let us come before his presence with thanks-giv-ing :



And shew ourselves glad in him with Psalms.



O I O E. A E

Ferial Intonation.

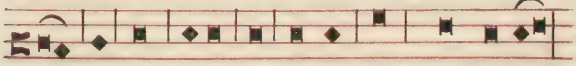


Let us come, &c., *the rest as before.*

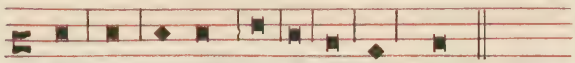
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Seventh Tone.

Festal Intonation.



Let us come before his presence with thanks-giv-ing:

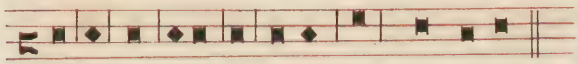


And shew ourselves glad in him with Psalms.



O I O E A E.

Ferial Intonation.

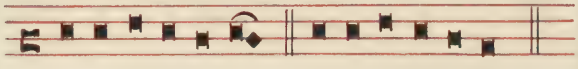


Let us come before his presence with thanks-giv-ing, &c.

OTHER ENDINGS TO THE SEVENTH TONE.



O I O E A E. O I O E A E.

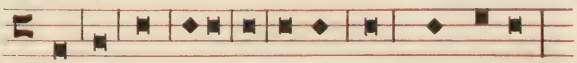


O I O E A E. O I O E A E

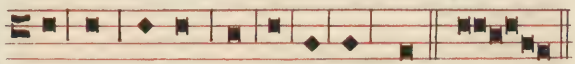
✠

Eighth Tone.

Festal Intonation.



Let us come before his presence with thanks-giv-ing:



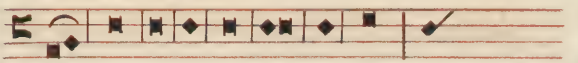
And shew ourselves glad in him with Psalms. O I O E A E

Ferial Intonation.



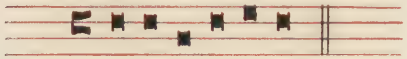
Let us come, *&c., the rest as before.*

Monosyllabic Mediation.



O come, let us sing unto the Lord.

ANOTHER ENDING TO THE EIGHTH TONE.



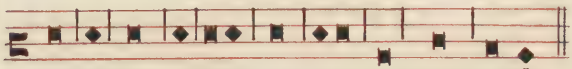
O I O E A E

Eighth Tone (Irregular),

Usually sung only to Psalm 114.



When Israel came out of Egypt:



And the house of Jacob from among the strange people.



O I O E A E.

ROBSON, LEVEY, AND FRANKLYN, GREAT NEW STREET, FETTER LANE.

Appendix.

Contents.

1. Additional observations on the Ritual authority of the Plain-song in Marbeck's publication, and of that given in this work.

2. An account of certain difficulties which occur in the adaptation of Plain-song to English words,—principally with reference to the use of the Gregorian Tones for the Psalms.

3. A reprint of such portions of the music to the Communion Office and Burial Service, adapted by Marbeck, as have been omitted or altered to suit the present Book of Common Prayer.

Appendix.

In the observations prefixed to the Daily Service and Office of the Holy Communion, it was merely proposed to afford such a degree of insight into the nature of the work, and the grounds on which it ought to be considered an authoritative formulary, as might lead to its adoption and use in the choirs of cathedral and collegiate churches.

It was never, indeed, supposed that the few prefatory remarks which, under the circumstances, might at first be sufficient for these ends, would prove satisfactory to those persons who are desirous and have the means of inquiring more minutely and critically into the subject of plain-song; but there was considerable difficulty in deciding on the form in which the work should be given to the public. On the one hand, it seemed to be indispensable that it should be issued, *not as an antiquarian curiosity, but as a book for present use;* while on the other, the fact that, even among musicians, very few have any acquaintance with its subject-matter, appeared at first to render hopeless the task of making it in any degree intelligible without a sort of running commentary on the several parts of the service; and this must have unfitted the book for use in church.

There was, in truth, to choose between two me-

thods that seemed to be incompatible with one another. If the various Offices of the Prayer-Book were to be given (as every person of good taste must in church desire always to see them) in their authorised form, uninterrupted by any note of reference or explanatory remarks, the antiquarian method was inadmissible; at least that method by which notices of a critical and historical kind, and various readings, are incorporated with the work edited: and this consideration equally applies to the plain-song which accompanies the words. If, in the one case, books such as those of L'Estrange, Skinner, Keeling, and others, who have illustrated the history and changes of the Book of Common Prayer, are unfit for devotional purposes; so, in the other, a work containing all the specimens of plain-song used, or proposed to be used, since the Reformation, and which being of necessity related to, must have been printed along with, parts of the Prayer-Book now obsolete, would have been liable to the same inconvenience. The question, in brief, was, whether in the first instance an historical collation of offices and music should be edited as a step preparatory to the adaptation of plain-song to the whole of the present Book of Common Prayer; or whether any difficulty that could possibly occur in doing the latter was not of so trivial a kind as to render unnecessary, at least as a separate publication, any lengthened account of the method which ought to be pursued, or of the uncertainty which existed in any particular.

A collation of the kind supposed was doubtless an indispensable portion of the editor's own labour;

and a work might have been produced which would, perhaps, have proved of great interest to the students and admirers of musical antiquities; but the question was, whether, considering the object in view, such a work would have been of any real service in the first instance; and this was found not to be the case.

If the Church of England had bestowed any care in preserving the choral usages continued and established at the Reformation—if there had existed a series of choral books duly reviewed and authorised from time to time—if, in short, the revisal of the plain-song of the offices had gone hand in hand with the revisal of the offices themselves,—the aspect of the inquiry would have been materially changed. But the fact is notoriously the reverse. No adaptation of music was made to the Prayer-Books of 1552 and 1559: and although at those periods both clergy and people were too well versed in the use of Gregorian music to have any difficulty in accommodating it to the alterations of the service, yet the natural consequence of the want of recognised formularies, and of renewed care in the preservation of the music, was gradual oblivion. This was to be expected, even if a change in the temper of the times had not, as was the case, tended to bring ecclesiastical plain-song into disrepute. But it was attacked by the puritan party, and denounced as popish;* and though the defence of the

* It is still a vulgar error to suppose that the "popish music of which," as Mr. Mason (*Essay on English Church-Music*, 1795) says, "our reformers disapproved," was plain-song. The case was precisely the reverse. Every existing document proves that the music they wished to abolish was the figured music of their

Church in this as in other matters was vigorously carried on, yet the pressure of succeeding events drove her so incessantly to make good the very outworks of Catholic practice, that it is not surprising if she found little leisure to preserve from dilapidation the internal ornaments of the structure, or if want of due care and the lapse of time should not only have deprived them of their freshness, but have almost wholly obliterated them. And such, indeed, came to be the case. During the earlier half of the 17th century the use of plain-song seems to have been reduced almost to its *minimum* quantity. The notion that it was intended to be the *popular* music of the Church was entirely forgotten. It was driven out of common use, and the little that was preserved took refuge in cathedrals; nor is there in existence a single document that affords evidence of its having been practically studied, or even cared for, from the time of Marbeck and Tallis down to the Restoration under Charles the Second.

It is not improbable that this latter fact may in some measure be due to the destruction of choral libraries which took place between the years 1642 and

time; and so far from disallowing plain-song, it is a fact, that up to the present day the only authorised music of the English service (if we except the two anthems at Morning and Evening Prayer) is plain-song. The Genevan and Anglican reformers were at one in wishing the abolition of the intricate figured music of the end of the 15th and beginning of the 16th century, and the substitution of *a plain-song:* but they differed in this, that the former wished a *new kind of plain-song*, i. e. metrical psalmody; the latter sought only to re-establish the ancient rule of the Council of Cloveshoe, "simplicem sanctamque *melodiam secundum morem ecclesiæ* sectentur."

1646.* Documents may have been in existence which are now lost to us; but whatever disadvantages in that respect those had to contend with who undertook the re-establishment of cathedral service in the days of Charles the Second, it is very certain that they looked upon plain-song as a thing purely traditional, and that they were unacquainted with its principles. Its revival was with them, accordingly, a mere effort of memory; they remembered that such and such chants and intonations had, along with figured music, constituted the choral service of cathedrals previously to the rebellion; and this particular form of service they endeavoured to restore.

As a means, therefore, of determining the practice of cathedrals immediately before the rebellion, the publication of Edward Lowe (referred to in the Preface) is highly interesting; but this is all. It is a copy done by memory from a picture seen ten years previously, and then almost obliterated by the hand of time and the injuries of iconoclasts. Was it likely, then, to be a true copy? But even supposing that matters had been brought at the Restoration into nearly the same condition as they were ten or twelve years previously, it is plain that they were brought into a condition in which (however *departed from* or *forgotten*) the formulary of Edward VI., and other documents of that period, had been regarded as the rule; and hence the work of Lowe, though it may inform us of the practice

* For details on this head, the reader is referred to the nearly incredible accounts furnished in *Mercurius Rusticus*, 1646, pp. 214-218.

of cathedrals at a particular date, cannot be considered as exhibiting that practice such as it ought to be at all times, further than it agrees, either in fact or in principle, with the earlier documents from which the very practice described by him was originally derived.

The notion of collating Lowe and Marbeck, as if the former possessed any authority independently of the latter, is absurd; and if so, it is obvious that the sort of authoritative importance attached by a recent writer* to the usages of particular cathedrals, subsequently to the Restoration, is a mere figment. There is not one of them whose practice reaches higher than the date of Lowe's publication,—not one whose practice (if we except the occasional use of the plain-song in Tallis's service) is not purely traditional; and, indeed, it is surprising that so intelligent a person as the writer referred to should not have perceived, that the present state of cathedral-service bears very much the same relation to Lowe's publication as its former state, immediately previous to the rebellion, did to the manual of Marbeck; that, in short, the history in the one case, as in the other, is one of gradual ignorance, disuse, and oblivion. An impulse was given in both cases, the effects of which gradually became less apparent; but the difference between the falling off in the one instance and in the other was, that previously to the Restoration cathedral-choirs had declined from the true practice of the Church, whereas subsequently, at their very best, they only restored a corrupt practice, and even from that they have declined; for at the present time (un-

* Mr. Jebb, *Choral Service*, 1843.

less a change has taken place very recently) there is not a single cathedral-choir in which all the plain-song given in Lowe's work is ever sung.

But independently of these considerations, it might have been assumed that a collation, to be of any value whatever in determining the true practice of the Church, must have consisted of a comparison between documents having, more or less, distinct and independent claims to authority. It is a previous question, therefore, what kind of authority any one of the existing documents possesses. The resolution of this question, of course, depends on the possibility of discovering the intentions of the Church. If these are distinct and unequivocal, a test is provided by which the actual and subsequent practice of cathedral-choirs at all times, and of the documents recording that practice, must be measured. In this view the work of Lowe, as recording the practice of his time, might have been examined without reference to the earlier documents; but, as has been observed, the examination would have been useless, because we know on other grounds that the composition of the work had reference only to the choral practice of a few years previously: which practice, if it can be shewn that the work of Marbeck exhibited, so far as it goes, the true practice of the Church, must be reckoned corrupt and defective.

This, therefore, seemed to be the most necessary preliminary inquiry:—to what extent and in what manner are we to look upon the manual prepared by Marbeck as possessed of authority as a formulary of the Church?

On this question two mistakes of an opposite kind were prevalent. One class of persons, such as Sir John Hawkins, attributing the composition of the plain-song to Marbeck, or supposing that, at most, it was a private attempt to imitate the old manner of chanting, are at a loss to discover any adequate reason for the adoption and use of the music by cathedrals. Another class look upon Marbeck's work much as they do on the first Service-Book of Edward the Sixth; that is, as an authorised formulary become obsolete by being in a secondary way and indirectly superseded; but which, though we may not venture to alter it, may still be used for such parts of the present Book of Common Prayer as correspond with the first book of Edward the Sixth. These persons fall into the opposite extreme of overrating the authority of Marbeck's publication; and, by mistaking the grounds of its authority, they deprecate any such attempt as has been made in the present work, and consider it little short of presumption. The republication of Marbeck's book, without omission or alteration, would, according to their view, be highly desirable; but they are possessed with a notion of its having some indefinable value and authority as an ancient formulary which place it above all criticism. If, say they, it will not serve us for the whole of the present ritual, all we can do is to employ it where it will, and let the rest be chanted as custom or accident may direct, until some legitimate tribunal shall decide the point. But this is the very gist of the matter. How is such a point to be decided? Can the Church do more than she has done in expressing

her wishes? Undoubtedly not. The order that "plain-song be used in all parts of divine service" still remains uncancelled. So far, therefore, as ecclesiastical tribunals are immediately and primarily concerned, the matter is at an end; it must now be taken up by the Church-musician, who will afford the means, and point out the way, of carrying the intentions of the order into effect. To him the commands of the Church are perfectly intelligible; he requires no further guide. The Church has ordered the use of a particular species of art, regulated by well-known laws, having characteristic peculiarities according as it is applied to the several parts of the service, having in some particulars rules so stringent that the very notes are unalterable, in others allowing a greater latitude; but throughout adhering to certain conditions which he cannot transgress. He has little difficulty, therefore, in providing for the fulfilment of her orders,—none whatever in knowing what is intended by them. He is not called upon to exercise his inventive powers; for in the ancient ritual books of the Church of England there exists an almost inexhaustible mine of examples of the very kind of art which she now requires to be used in her service.

Let us, for the sake of illustration, take the case of another art, of which the Church avails herself. Supposing she had ordered, at the Reformation, that churches were to be built in what is termed the "Early English manner," who is the proper party to ensure a due compliance with her wishes? Is it convocation? Is it an assembly of divines? Such a ques-

tion need scarcely be asked. Who should it be but the architect, whose province it is, by the study of ancient models, to understand all the peculiarities of the style, to the conditions of which, by the supposition, he is bound to adhere. The Church, it is true, might select an architect,—might select a musician (and it is probable that in the case of Marbeck, Cranmer both requested him to undertake his work and assisted him in it), and she might approve of and sanction their labours when completed; but the work done is not on that account less the work of the artist.

And that this is the true view of the case will appear by reference to an apposite and most important instance. At the era of the Reformation the ritual books of all Churches throughout Europe were admitted to be in a very inaccurate state, so much so that the matter attracted the notice of the Council of Trent; and in consequence, certain proceedings were subsequently instituted by the court of Rome with the view of reformation, and of establishing an uniformity of rite. Among other points, the subject of plain-song was considered, and its revisal being determined upon, the labour of the review was intrusted,—to whom?—to a commission of ecclesiastics? No. To a single individual,* ever to be honoured in the annals of sacred music, viz. Palestrina.

But however great an addition to his fitness for the labour thus assigned to Palestrina was derived from his genius as a musician, the fruits of his labour could in no sense be regarded as a monument of musical

* Baini, *Vita di Palestrina*, vol. ii. pp. 78, 79. Roma, 1828.

genius, but of musical knowledge and editorial care,—*opus nullius quidem ingenii, multarum tamen vigiliarum,* as it was termed by his colleague Guidetti, who in reality performed the task confided to Palestrina. It consisted in a collation and comparison of ancient documents with the choral books then in use; in reducing the extravagant number of notes and *flourishes* on single syllables which then were customary; and in bringing the music into accordance with the conditions of the several Gregorian *modes*, and generally with the recognised laws of plain-chant.

Between this labour, superintended by Palestrina, and that undertaken more than twenty years previously by Marbeck, there was no essential difference, if we except the condition imposed on the latter of adapting the music to the genius of a modern language.* In neither case did the merit of the work consist in novelty, but in the restoration of ancient simplicity and accuracy: in both cases the duty was undertaken by a layman, who pretended to no other immunity from error than that which his knowledge of the subject afforded him, and by which, therefore, his success was to be measured. That Marbeck's work was never formally sanctioned (which, under the circumstances, could scarcely have been expected) makes no difference to the argument. It was acquiesced in and adopted:

* It is remarkable that the modern notation of *canto fermo*, attributed to Palestrina, was adopted by Marbeck at so early a period. Palestrina has been much praised for his reduction of the notes to three kinds; but Marbeck deserves the credit, having, as is observed above, anticipated him in the invention by twenty years at the least.

nor does more appear to have been done in Palestrina's case. His corrections and curtailments were supposed to be improvements, on the previous supposition of his competency to make them, and as such they were adopted without question. Indeed, there is a common mistake respecting the extent to which the choral books of the Roman Church are approved by the ecclesiastical authorities. The term "Permissu superiorum" on such books in the sixteenth century signified not a whit more than the "Cum privilegio ad imprimendum solum" on the work of Marbeck: it was only an "imprimatur," which, as Marzio Erculeo says, in his treatise *Del Canto Ecclesiastico* (1686), implied no accuracy whatever in the music; for he found innumerable books of the kind abounding in errors, variations, and manifest corruptions of the plain-song, all of which pretended to be printed by permission or approval of ecclesiastical authorities. It deserves also to be noticed, in corroboration of the view here taken, that four years after Palestrina and his scholar Guidetti commenced their labours, a *Gradual*, *Antiphonarium*, and *Hymnarium*, in two volumes folio, were published at Venice, and were esteemed so highly by Palestrina for their accuracy, that his first thought on seeing them was to abandon a work in which he had been all but superseded. The old notation, however, was continued in the Venetian publication; and it would seem that the idea of simplifying this then occurred to him. *It is not known by whom the Venetian choral book was compiled;* but its value, as Baini says, is incalculable. Why? Because it was duly authorised? No; but

"perchè il canto de' medesimi (cioè volumi) fu tratto da esemplari se non ottimi, certamente buoni e corretti;" and hence, he continues, the ancient music is preserved without any remarkable alteration. Again, after the time of Guidetti and Palestrina, the Roman choral books underwent another revision; but by whom, Baini, after "immense researches," was unable to discover; and about the beginning of the seventeenth century many editions were published of the various parts of the offices, some of which, he says, are good, some bad, and some indifferent. So that, in short, the value of the works in no case depends upon the approbation, license, or permission of "superiors," but on their *intrinsic accuracy*.*

These observations will, it is hoped, have suggested the means of correcting the mistakes which have been referred to respecting the work of Marbeck. In the first place, since his labour was not that of invention, but consisted solely in adapting to English words and in simplifying and correcting music already in use, and of which the use was never intended to be abandoned, we can have no difficulty in understanding why his work was at once acquiesced in and adopted by choirs. On the other hand, to those who imagine that the work of Marbeck is an authorised formulary, for which no substitute has been or can be provided, except by some formal decision of the Church, the reply is equally obvious. Whatever authority was due to Marbeck's compilation, depended solely on the degree in which

* See the account in Baini, tom. ii. p. 79.

he, as a musician, understood and carried into effect the intentions of the Church; and as to any new decision of the ecclesiastical authorities, it really does not appear what they can do. Above seven hundred years ago the Church of England, under the guidance of St. Osmund, bishop of Sarum, agreed that the Roman or Gregorian manner of chanting, brought in by St. Austin of Canterbury, should be continued in preference to the more modern, then recently invented by a Frenchman, and attempted to be introduced by Thurstan, abbot of Glastonbury.* From that period down to the Reformation, the Sarum manner of chanting continued to be the use of the Church of England; nor is there an atom of evidence to shew that formally it is otherwise at the present day. On the contrary, Marbeck's book affords positive proof that he understood the injunction then made, as to the use of plain-song in the reformed service, to require, not the use of any kind of plain-song (for in that case the Lutheran psalmody might have been brought in), or plain-song derived from any source, but the use of that very music which had been customary in the Church of England ever since the Salisbury *consuetudinarium* had been drawn up. This is a fact which scarcely admits of dispute. It so happens, that the Sarum use, although at first identical with the Roman (and in the main continuing to be so), acquired in process of time certain peculiarities, by which it is easily recognised. One of these was noticed in the Preface. It was remarked, as an exception to the general rule for the *Cantus Collectarum,* that in

* See Palmer's *Antiquities of the Eng. Rit.* sect. xi. p. 187.

the Sarum rite the *grave accent* was employed* at the conclusion of a prayer on the syllable or syllables preceding the "amen." This same practice, it is true, is also occasionally found in some of the Gallican choral books,—possibly derived from the use of Salisbury, which at one time extended into France; but in the Roman *canto fermo* there is (so far as it has been possible to inquire) no appearance of such a custom. If, therefore, Marbeck had resorted to any other source than the ancient choral books of the Church of England, it is very certain, considering the small amount of plain-song required for his purpose, that he would never have gone so much out of his way as to introduce a peculiarity, rarely if at all to be found excepting in the ancient English use.

But if the Sarum use be still the use of the Church of England, and if the term "use" implies not only an established manner of chanting, but a collection of models of musical composition, it is perfectly clear that we require no new decision of the Church to enable us to compile in these days, for any new part of the service, a formulary possessing, *ceteris paribus*, the same claim to authority as that of Marbeck. And this on the ground before stated: its authority would not be derived from the character of the compiler, nor from any special and authoritative approval of the individual work, but from the identity of the music which it

* In the Preface it was remarked, that the *grave accent* was only *sometimes* employed under these circumstances; but it would have been more accurate to say, that it was almost always so employed.

might contain, both in principle and in fact, with that of which the Church has already long since signified her approval. In this view, Marbeck's performance is open to criticism; and stands precisely on the same footing as the present work does in those portions of the service to which plain-song has been adapted for the first time.* If it can be shewn that in either there is in any particular a departure from ancient usage, in that particular the authority of the work is defective. But this is a question for the Church-musician, not for an ecclesiastical tribunal.

There is, however, another aspect of the case to which it is of importance to advert, and with reference to which these observations have in fact been made. In the account of the several kinds of plain-song given in the Preface, it will be remembered, that one sort was described as being regulated by established laws, which left to the compiler no choice (or at least very little) as to the notes to be assigned to the particular parts of the service to which the kind of plain-song is applicable,—such are, the intonations of versicles, responses, &c.; another kind (the antiphonal chants), it was stated, admitted of greater latitude; and the third kind (the Gregorian melodies) still more. Now this comparative degree of latitude allowed to the compiler, or, in other words, this variety of which the compilation is susceptible, must be borne in mind when we estimate the general merits of Marbeck's publication. He was

* i. e. *correctly* "adapted for the first time;" these portions of the office having been always chanted in plain-song, though in a manner for which there is no ancient authority.

too good a musician to have committed any great mistake in that which he undertook to do; but the question is, whether he did enough? We cannot be too grateful to him for his construction of what may be termed the framework of the musical service, but in the filling up of the details he left much to be accomplished; and indeed, it is probable that he intended no more than to shew how the ancient manner of chanting might be applied to the English words. This purpose required that he should adapt music to the service throughout, yet it was only in the way of specimen; and if we except the intonations in which variety is inadmissible, every specimen he has given might be replaced by several, having equal claims to be considered genuine and excellent examples of ancient plain-song. In short, what is true of the Gregorian tones for the Psalms, of which Marbeck has given only one or two, is true of the music of the lesser Litany, of the Alleluia, of the Kyrie, of the Communion, of the Nicene Creed, of the Prefaces, of the Gloria in excelsis, &c. If, in the one case, the fact that Marbeck only printed one or two tones as specimens is not to stand in the way of our employing the whole of the tones, with all their endings, as the occasion requires, so, in the other, we have equal liberty to use as great a variety of melodies as we can find in ancient choral books, or to invent new ones, if we are able. This principle is applicable also to the Litany of Cranmer, now usually sung in cathedrals. It is, no doubt, an ancient and beautiful chant, but there are several others equally so, against the occasional use of which there is no reason whatever; and, in truth, the

practice of cathedrals establishes the justice of this view of the subject, for the Litany of Tallis differs from that of Cranmer in the *Agnus Dei* at the end, and his intonation of the *Te Deum* is not that of St. Ambrose, given by Marbeck.*

To sum up, then, all that has been advanced. It appeared that the most necessary inquiry of a preliminary kind was respecting the authority possessed by the work of Marbeck. This, it was found, depended on the degree in which he adhered to ancient usage in fulfilling the orders of the Church, that ancient usage should in this particular be preserved. The next step, accordingly, was to ascertain the characteristic peculiarities, both general and specific, of the old manner of chanting, and to institute a comparison of the ancient models of plain-song with those given by Marbeck. This being done, and the result having proved satisfactory, a question then arose respecting the additions to the Book of Common Prayer made since Marbeck's time, for the manner of chanting which his work contains no precedent. But it will be at once perceived, that the previous steps of the inquiry furnished a resolution to this question: the possibility of filling up the gaps in Marbeck's work depended upon the existence of portions of the ancient service analogous to the additions referred to, and of any laws of plain-chant specifically applicable to them;

* It is worthy of remark, that although all our composers of the 17th and 18th centuries have followed Tallis in his intonation of the Te Deum, Playford gives the commencement of the Ambrosian melody as the ordinary intonation of that hymn in his days. *Introduction to the Skill of Musick*, 1702.

and this was not only found to be the case, but that the very laws which Marbeck employed, so far as he had occasion, provided for the new exigency. It may be disputed whether, in the present work, the results of the application of these laws to the introductory sentences, and the sentences in the Communion Office, be accurate; but that the true laws have been applied no one will question who knows any thing of the subject.

Lastly, that as part of the system of chanting plain-song consists in the application of rules for intonation, part in the use of melodies composed in some one or other of the Gregorian *modes*, we are only to regard the work of Marbeck as authentic and invariable in such portions of the service as are and ought to be simply intonated; for the rest, there is no more reason why we should be tied down to the *single specimen* of plain-song he has given in each case, than there is that we should be bound to adhere invariably to the *figured service* of Tallis, or any other. The ancient books constitute a musical library, on the resources of which we may draw to any extent; and if any one now-a-days understands the conditions of Gregorian music sufficiently to become an inventor of new compositions in that kind, there is no reason either against the exercise of his skill, or against the employment of his productions in divine service.

At the commencement of the foregoing observations it was hinted, that there were points connected with the preparation of this work on which some degree of uncertainty prevailed, although the difficulty occa-

sioned by it was not of such a nature as to require notice in the first instance. It will now, however, be proper to explain where the uncertainty lay. In the first place, then, it is a question to what extent, and in what manner, several of the rules of plain-song (as arising out of, and therefore in strictness applicable only to, the Latin tongue) are to be adhered to in chanting the service in English. This question bears on some parts of the office which are read in the accented manner, and on all that are chanted antiphonally. A second and much greater difficulty, though perhaps in practice of less consequence, is to decide on the number (including the endings) and the characteristics of the Gregorian tones for the Psalms.

On the former of these points it was to be expected that the work of Marbeck would afford means of arriving at some conclusion; and this is undoubtedly the case. But the conclusion, as will afterwards be shewn, is not satisfactory. The rules of plain-song referred to are the following: When the first half of a verse, the priest's part of a litany, or a versicle, had a chant assigned to it, of which the middle cadence rose a full tone above the dominant,* the cadence terminated on that tone, provided the sentence ended with a monosyllable, a proper name, or a word indeclinable: thus,

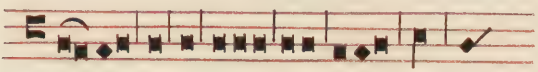
5TH TONE.



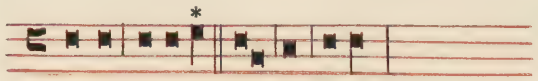
Dómine, ne in furóre tuo árguas me

* This description of the conditions of the rule is not strictly accurate; but it is sufficiently so for the purpose in view.

Or, 4th Tone.



Dómine, ne in furóre tuo árguas me



Sancte Gabriël, ora pro nobis

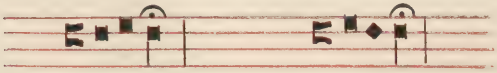
If the sentence ended with a word of two or more syllables, not being a proper name, or an indeclinable word, the cadence returned to the dominant.

Those chants, therefore, usually known as the second, fourth, fifth, and eighth Gregorian tones, have each, as it were, a double *mediation*,† one or other of which is used according as the clause ends with a dissyllable, trisyllable, &c., or a monosyllable, proper name, or indeclinable word. In general, the application of this rule is easy enough in chanting the Psalms in Latin; but even this language requires additional special rules, depending on the quantities of concluding syllables, which nothing but continual practice can

* In the Litany of Cranmer, the word "heaven" (at the commencement) is treated as a monosyllable; and hence the cadence does not return to the dominant. The instance given above, therefore, would to ordinary readers have served better to illustrate the identity of the ancient and modern music than the parallel passage, "Pater de cœlis Deus," which, ending with a dissyllable, is chanted in the usual way.

† The chant consists of three members, the *intonation* (a cadence leading to the dominant), the *mediation* (middle cadence), and the *conclusion*, or *ending*.

enable a choir to apply simultaneously* and at the proper time. For example, if a clause ended with the words "virescit" or "pullulant," though, according to the general rule each requires a return of the chant to the dominant, the quantities of the words render necessary the application of the rule to each in a different manner, thus:—



virescit *pullulant*

This necessity gave rise to a special rule, by which the penultimate syllable of a polysyllabic word, if short, was intonated on the same note as the last syllable, which, whatever its quantity, was always treated as a long one; and conversely, if the penultimate were long, it received the acuation; the return to the dominant being made on the last syllable, whether long or short.†

Now the question is, whether these rules are applicable to chanting in English; and if so, in what manner they are to be applied.‡ On the former point, the testimony of Marbeck is distinct and unequivocal. He was obviously of opinion, that the rules referred to, as part and parcel of the system of plain-song, were of necessity to be in general adopted; but with respect

* Indeed, it must be observed, that however distinctly the Gregorian rules of chanting are laid down, and in general understood, no degree of facility in performance will in any case be arrived at without almost daily practice.

† There were other rules; but these are sufficient to have noticed for the present.

‡ The rule relating to indeclinable words is of course to be discarded.

to the specific manner in which the rules were to be applied, he appears to have laboured under some degree of uncertainty, and is not therefore always consistent.

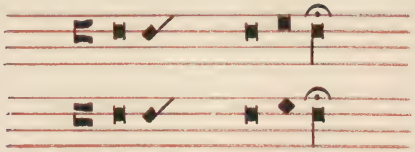
Two kinds of difficulty occur on this head. First, as to the syllables on which the acuation and return to the dominant shall fall in dissyllabic and polysyllabic terminations; and, secondly, as to the acuation of monosyllabic terminations: a consideration of these particulars will provide for the third case, viz., that of proper names. To understand this subject, it will be necessary to adduce a number of cases; but before doing so, there are two preliminary rules that must be laid down.

The first of these is, that the modern English manner of dividing the chant into bars,—of *timeing* it, in short,—must be discarded as incompatible with the very principle of the Gregorian tones, in which the change of note always depends on syllabic arrangement. The second rule is, that every syllable at the end of a half verse (as also at the end of a whole verse), whether it be long or short, must be treated as a long one.*

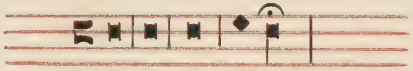
These points being agreed upon, the question is greatly narrowed; we have now only to determine in what manner the cadences may be made so as to fulfil the two essential conditions of preserving both the

* The latter rule is of very early date in the history of church-song. Ubaldus, or Hucbaldus, who wrote before the year 1000, says, "In pronuntiatione (i. e. cantu) Psalmorum . . . semper principia versuum protendantur, una scilicet longa syllaba. . . . Similiter versuum finis *una* vel *duabus productis eadem longitudine syllabis.*" Gerbert. tom. i. 227.

character of the chant and the quantities of the words on which the cadence falls. The chant requires that the note rising above the dominant shall always be a long one, as will appear by the subjoined examples:



Let any one sing these, and he will find that in the second the peculiar effect of the tone is lost by the substitution of a minim for a semibreve on *re*. Yet this defective form of the chant suits the accentuation or emphasis of the following words:—



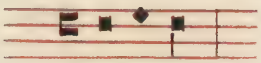
I am sore afraid.

If, on the other hand, we give a long note to the first syllable of "afraid," the quantity of the word is lost.

In the Latin chant, it is true, concluding words of two syllables were generally sung as if both syllables were long, and this might be assumed as a precedent for disregarding the proper quantities in cases such as the one cited; for it may be said, that, after all, *singing* is *not reading*, and that the ear is satisfied with the prolongation of syllables to a length in singing which would be intolerable in ordinary pronunciation. This is no doubt true; but even in melodies properly so called, care must always be taken that accented syllables fall on accented notes; and it will be found that the

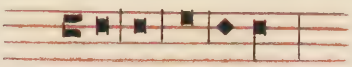
best musicians generally employ long syllables for the prolongation of the melody rather than short ones. The portion of the chant, however, now under consideration consists of so few notes, as to be reckoned, in respect to the words, a sonorous pronunciation rather than a melody. There are too few notes to interrupt the continuous enunciation of the words; and on that account it seems to be essential that we devise some expedient for giving to each word its proper quantity, —at least so far that long and short syllables shall always be distinguished as such.

In the example just referred to, the form of the chant was defective, because the note rising above the dominant was reduced to half its proper length; and this defect, it will be observed, is exactly analogous to that which would have occurred had the word "pullulant" been noted in the manner forbidden by the Latin rule above mentioned:



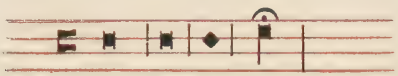
Pul-lu-lant.

Now the quantities of the syllables "*pul-lu-lant*" and "*sore-a-fraid*" are very similar; may we not then adopt for the English words the expedient provided for the true enunciation of the Latin, and so make the rise of tone on the long syllable "sore," and intonate the two syllables of the word "afraid" on the dominant? thus:

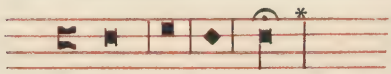


I am sore afraid.

This certainly meets the difficulty; but then it will be perceived that the Latin rules, requiring a return to the dominant when the half verse terminates with a dissyllable, and the acuation of concluding monosyllables, have been virtually set aside; for, if it be allowable to make the rise of tone on a syllable antecedent to the penultimate of a dissyllable, a new principle has been admitted. We should have come to deal with merely syllabic quantity rather than verbal. The proposed notation treated the three syllables "sore afraid" as if they constituted a polysyllabic word; and if this be legitimate, might not three monosyllabic words, making collectively a similar arrangement of quantities, be noted as polysyllables? Might we not in this manner be able to simplify the chant by discarding the Latin rule altogether, which requires for monosyllabic terminations that the chant shall not return to the dominant? or, at least, in certain cases, where the euphony demands or permits it, might we not adopt either form of the chant? as in the following instance:



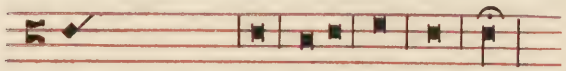
Praise ye the Lord.



Praise ye the Lord.

* The former of these intonations is followed by Tallis in the service harmonised by him; the latter is given in this work in its proper place. The editor, however, is bound to say, that although in choosing the latter he was guided by the example of Marbeck

This evidently seems to have occurred to Marbeck. Thus, in the second chant (2d tone) which he has set to the Magnificat, we find the following arrangements:



He hath put down the mighty from their seat.

Again, the last three words of the half verses, "He hath shewed strength with (his arm);" "Glory be to the Father and to (the Son);" are similarly noted.

Judging by these, and by the majority of cases in which he has departed from the Latin rule (though, after all, these are very few), it would seem as if he felt that the return to the dominant ought to take place when the two last monosyllables, pronounced together, formed an *iambus;* but if he did, one is at a loss to account for his inconsistency. In the same canticle we find the half verses, "He hath filled the hungry with good things," "And his mercy is on them that fear him," with the rise of tone on the words "good" and "fear," and the return to the dominant on the concluding words in each, although to our ears the two words, in both cases, constitute a *spondee.*

But this is not all; for in the Gloria Patri he has noted the words "and to the Son" differently in one or two instances; at one time making the monosyllable "the" long, and at another short. There is no apparent reason for this; except we conclude (and this

in analogous cases, he considers the form adopted by Tallis as being the most accurate, or at least in principle the most consonant to ancient usage.

is really true), that in general it is a matter of indifference as respects monosyllabic terminations, so far as the right enunciation of the words is concerned (if the notes are properly adapted), whether the Latin rule be adhered to or not. The following examples, in which the instances referred to are noted both ways, will shew that there is no appreciable advantage gained by the exceptions made by Marbeck to the Latin rule.





If these examples may be assumed as average specimens of the cases in which English monosyllabic terminations may be thought to require a peculiar treatment, the utmost that can be said of them is, that they admit of being sung either way. In the great majority of cases the words are best enunciated by the Latin mode; and even of the exceptions made by Marbeck, there is scarcely one which we can positively affirm to be of necessity an exception; so that, on the

whole, it appears advisable to adhere to the Latin rule, and to place the rise of tone uniformly on the last monosyllable.

An additional reason for this conclusion arises from the condition before mentioned, that every concluding syllable must be treated as a long one; for it seems to be indifferent whether that immediately preceding be long or short, since the rise of tone is easily and naturally made upon a syllable on which the very nature of singing obliges us to prolong the note. And besides, it is highly desirable, for the sake of freedom and uniformity in chanting, to discard every principle of difficult or uncertain application.

To return to dissyllabic terminations. The difficulty which was started, it will be remembered, applied only to words of two syllables having the first syllable short. If the first syllable be long, the word must of necessity be sung as a *spondee*, though when spoken it be a *trochee*.* If naturally a *spondee*, the Latin rule properly applies to it; and, in truth, the great majority of concluding dissyllables in the Psalter are *trochees* or

* Mr. Jebb has remarked of Marbeck: "Words that are now almost universally regarded as trochees are noted as spondees, *e. g.* the word *people*;" as if this were to be taken in evidence of a consuetudinal change in the quantity of the word. But whether this be so or not (and it may be proved not to be the case),[1] Marbeck was guided by the known and unalterable rule of music, that all terminating notes, whether written short or long, must be more or less prolonged in singing. In other cases, Marbeck may legitimately be quoted as evidence for the quantity assigned in his time to particular words. The word *apostolic*, for example, which he has noted ăpōstŏlīc, is now most *usually pronounced* ăpŏstōlĭc.

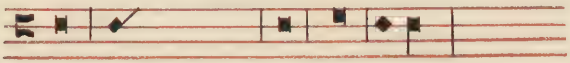
[1] By reference to the ancient treatises on English poesy published by Hazlewood.

spondees, the proportion of them to *iambuses* being certainly as large as ten to one; so that the rise of tone will in this proportion adhere to the ancient rule. All we have to accomplish, therefore, is to lay down an intelligible and easily applicable formula for the intonation of concluding *iambuses;* and this only by way of exception to the general rule.

One means of doing this has already been adverted to; and there would be no great objection to its being assumed as a rule, that if the syllable next preceding the concluding *iambus* be long, the rise of tone ought to fall on that syllable; as in the example adduced above, and in the two following:



The Lord is king, the earth may be glad thereof.

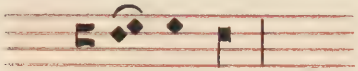


They shall perish; but thou shalt endure.

There is, however, another ancient method of treating this arrangement of the final quantities, which is more applicable to our present purpose. It proceeds on the supposition that the long and short notes of the chant, like long and short syllables, consist respectively of *two times* and *one time;* and, accordingly, that two short notes and syllables may be substituted for one long note and syllable. Hence also, in making a rise of tone on the long syllable, two short notes* may be

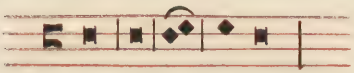
* This is the principle of the arrangement; but in the old choral books we often find a long and short note, and even two long ones, given to the long syllable.

assigned to it; one of which is pitched in the dominant, the other in the tone above. In this case the remaining half of the tone thus raised is given to the short syllable; as in the example following:

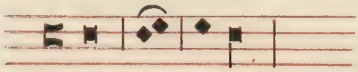


Do - mi - nus.

Or, as applied to the verses given above,—

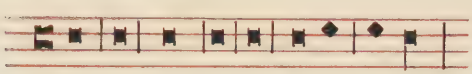


May be glad thereof.

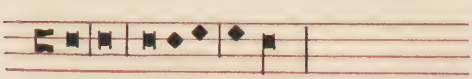


Thou shalt endure.

The application of these principles, it is obvious, removes all difficulty, and furnishes the required rule. If the syllable next preceding the concluding *iambus* be long, the rise is to be made on that syllable by a tied note, as above; if short, the rise is to be made on that and the short syllable following conjointly, thus:

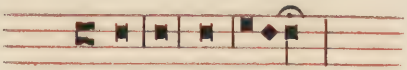


They go down to the valleys beneath.



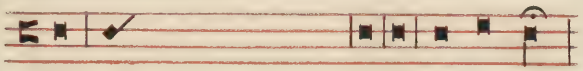
I am horribly afraid.

With respect to polysyllables little need be said. Every word of three or more syllables, if it has not a long one, has at least one on which there is a certain *ictus*, or emphasis; and on that the rise of tone naturally falls. Thus, the words "merrily," "memory," "misery," though *tribrachs*,* have an *ictus* on the first syllable, which in reality converts them into *dactyls*; and as our ancient ballad-writers frequently treated the last syllable as long, it is no great stretch of propriety to convert any one of such words into a *creticus*, as the following notation necessarily does:—

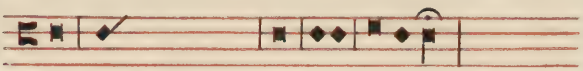


And in great misery.

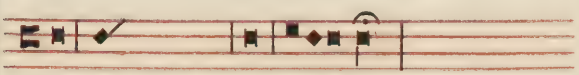
The subjoined will sufficiently exhibit the general application of the rule:—



Make me to understand the way of thy commandments.



My soul melteth away for very heaviness.



I have stuck unto thy testimonies.

* See Webbe's *Discourse of English Poetry*, 1586; and Campion's *Observations on the Art of English Poesie*, London, 1603, p. 188; Puttenham's *Art of English Poesy*, 1589, edit. Hazlewood, p. 92.

It now only remains to advert to the case of proper names. The foregoing remarks, however, will have enabled the reader to anticipate any observation that can be made. If the proper name be a monosyllable, the general rule for monosyllables must be adhered to; if a word of two or more syllables, the rise is to be made on the last long syllable of the word.*

On the second point of difficulty, viz., with respect to the Gregorian tones for the Psalms and their endings, it is unnecessary to enter at length. The purpose of the present work is so entirely practical, that discussion on an obscure subject, not very directly bearing on practice, would be out of place. It may therefore be assumed, that the selection of the tones made by Guidetti and Palestrina is so correct, and prepared under such advantages, that there need be no scruple in adopting it as a standard.

At the same time it is desirable at least to advert to the principle on which a selection, in some respects characteristic of the English use, might have been prepared. The tones, as is generally understood, are certain antiphonal chants, related by their dominant (or prevailing monotone) and their endings to the several *modes* or keys of the Gregorian scale of musical sounds. Each has, accordingly, certain boundaries

* Custom has assigned an English mode of pronouncing Hebrew names, by which, for the most part, the emphasis falls as it would in English words of analogous length, &c.; but if in chanting, the rise of tone were made on the last syllable, it would in the great majority of cases restore the customary Jewish mode of pronunciation in respect to quantity.

which it is supposed never to transgress, but within which limits, the terminating notes may be varied more or less at pleasure;* and hence nearly† all the tones admit of a number of endings, or, as they were termed by old writers, *differentiæ*, *finitiones*, *conclusiones*, or EVOVAE (that is, the vowels of the words "*seculorum amen*"), and sometimes *species seculorum*.‡

Unfortunately, however, no two of the earlier writers exactly agree as to the *genera* of which these are the *species*, or on the number and character of the species themselves. Elias Salomonis, who, according to Gerbert, wrote his *Scientia Artis Musicæ* in 1274, for Gregory X., gives to the first tone ten endings; to the second, two; to the third, five; to the fourth, four;

* "His (sc. tonis) *differentiisque* eorum, quæ peritorum cantorum *placito* sunt adinventæ, necessariæ quidem in ecclesiastico officio multis rationibus." Under this term "differentiis," however, the author refers to the variety of antiphons preserving the tone or key, as well as to the variety of endings of the chants for Psalms. Adami de Fulda *Musica* (circa 1490), apud Gerbert. Script. Eccles. de Musica, tom. iii. 355.

† It is not correct to say, that *nearly* all the tones admit of a variety of endings, for *all* do so. But as the same endings may be common to several (for a reason which will be afterwards noticed), it has been customary to allow only one ending to some of the tones, in order to preserve the distinction of the modes; and indeed some writers have proposed to discard the variety of endings altogether, as tending to confound this distinction. In many choral books the endings are not given, being left to the judgment or custom of the choir. Thus, Marzio Erculeo gives the *octo toni regulares*, but only adds the Nos. 5, 6, &c. to the *evovae*, to indicate that they have so many endings. These, however, are generally to be found in Antiphonaria.

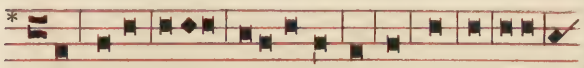
‡ *e. g.* "Primus tonus est figura decem seculorum," &c.—Eliæ Salom. *Scientia Artis Mus.*,—Gerbert. tom. iii. 28.

to the fifth, one; to the sixth, one; to the seventh, four; and to the eighth, four. St. Bernard, or the author of the *Tonale* which passes under his name, assigns to the first tone three endings; to the second, one; to the third, two; to the fourth, two; to the fifth, one; to the sixth, one; to the seventh, two; and to the eighth, two.

A century earlier, the *Tonarium* attributed to Oddo, abbot of Clugny, gives to the first tone ten endings; to the second, one; to the third, five; to the fourth, nine; to the fifth, two; to the sixth, one; to the seventh, seven; to the eighth, six.

In modern editions of the Roman Vesperal the numbers stand as follow: the first has six endings; the second, one; the third, four; the fourth, four; the fifth, one; the sixth, one; the seventh, five; and the eighth, two: added to which there is an eighth irregular,—which last is one of the endings assigned by St. Bernard to the first tone.

Again, the ending given by St. Bernard as the first *differentia* of the first tone, and which we may therefore regard as the genus or type of the chant, is with Elias Salomonis the sixth species, and in the Roman Vesperal the second. The varieties existing in choral books are still more perplexing. The Salisbury Manual, Gradual and Processional, in use about the beginning of the sixteenth century, contain chants having unusual mediations and endings. The following, for instance, has a mediation like that sometimes given to the third tone and the ending now always assigned to the second:

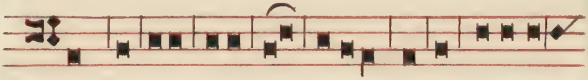


Sit nomen Domini benedictum ex hoc nunc et usque



in seculum.

Or this:

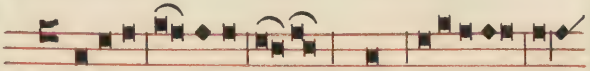


Quid est tibi, mare, quod fugisti : et tu, Jordanis,

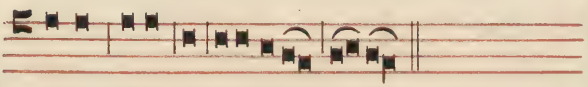


quia conversus es retrorsum?

The following is still more unusual, although its dominant and ending shew it to be the third tone, notwithstanding the irregularity of the intonation:



Domine, Dominus noster : quam admirabile est



nomen tuum in uni-ver-sa ter-ra!

But if the endings are only certain *ad libitum*

* Processionale Sarisbur., edit. 1535. The repetition of the intonation to the second half of the verse is of very frequent occurrence in the Sarum books.

variations on a given Gregorian mode, which confines them within definite boundaries, this want of uniformity was to be expected; and the notion of there being a type of each variety might be discarded, since every variety that complies with the essential conditions may be reckoned legitimate. The first question, therefore, is with respect to these essential conditions. But on this point all are agreed; the dominants and final notes of the chants are prescribed by every writer in similar terms; on this question no difficulty occurs.* Our next step, then, is to apply

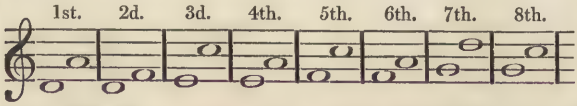
* To ordinary readers, the following will explain the manner in which the final note of each tone is related to the mode or key to which it belongs. These final notes are D, E, F, G; and of the



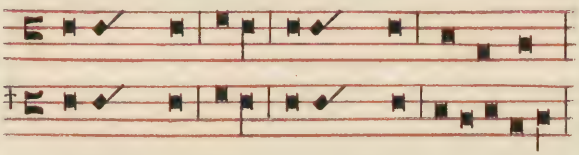
eight tones, two are said to terminate on D, two on E, two on F, and two on G. Hence it will be seen, that there is a regular progression in the pitch of the several chants corresponding with four notes of the natural or diatonic scale. The dominants of each are determined by another rule; but in practice it will be sufficient to remember, that those of the 1st, 3d, 5th, and 7th, are pitched higher than those of the intermediate ones: the former being a fifth or sixth above the final note, the latter a fourth or third, as the following table will shew:

	Final.	Dominant.		Final.	Dominant.
First, Second	D	A, F	Fifth, Sixth	F	C, A
Third, Fourth	E	C, A	Seventh, Eighth	G	D, C

Or, as expressed in modern notation,—



the prescribed rule to given chants. But if they fail to exemplify it, are we to reject them as irregular? If so, we must exclude several which have nearly always been admitted to be the types of the chant. For instance, the third tone, of which the final note is properly E, rarely ends on that note, but on C, A, or G; and so of the most usual forms of the fifth and seventh tones. This may be accounted for in one way. The chanting of the Psalms in the old rite supposed the use of an antiphon or anthem to each, which anthem was set in the same tone or mode as the chant. It was, therefore, in the chant and antiphon together that a full adherence to the particular mode was exemplified, and in general the antiphon preserved the proper final note, whether the chant did so or not. On this account it is difficult, if not sometimes impossible, to say to what mode a chant belongs,* unless an antiphon accompany it, especially, as is very common, if the dominant be transposed. The following are the second and third tones,—the dominant of the former being transposed to the fifth above:

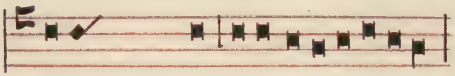


* Much less is it possible to say whether the mode be plagal or authentic. "Nam inter tonum authenticum et plagalem non semper potest absoluta et exacta haberi cognitio et differentia, imo ex conjectura sæpe cantus tono authentico vel plagali attribuitur."—Georgii Rhau *Enchiridion Musices*, quoted by J. Antony, *Archaeologisch-liturgisches Lehrbuch*, Münster, 1829.

† Processionale Sarisb., edit. 1535.

In this example the relation only of the notes is the same, and if the chants were properly noted, the distinction of mode would on paper be sufficiently apparent; but when the dominants are identical, as, for instance, in the case of the first and sixth tones, the distinction of mode is lost sight of in the following examples from the Roman Vesperal:

1st Tone, 2d Ending.



6th Tone.



In both these instances, the sounds, so far as the ear is concerned, produce exactly similar melodies. So that, in short, many of the endings, as St. Bernard says, neither express the character of the tone to which they are assigned, nor are they peculiar to it, since they may be used as the endings of others.*

It is unnecessary to pursue this subject farther. However far, indeed, the inquiry may be carried (with

* "Quædam illarum (differentiarum) sunt propriæ et competenter inventæ, sicut differentia secundi toni et prima differentia quarti, quæ ejusdem toni sunt cum suis antiphonis. Sed differentiæ tertii toni in secundo tono canuntur, et longe competentius cantibus secundi toni possunt aptari quam cantibus tertii, cum in iisdem finalibus habeant terminari. Differentia vero quinti toni in quarto tono canitur, et differentia septimi itidem in secundo. Differentiæ autem[1] sexti et octavi toni suorum modorum proprietates non exprimunt."—S. Bernardi *Tonale*, ed. Gerbert. tom. ii. 276.

[1] In this St. Bernard seems hardly correct, for these are among the few that do always preserve their true dominant and ending. But possibly the word "non" is an interpolation.

such means as are at present attainable), it appears to lead only to one conclusion. Certain rules and conditions of the tones are agreed upon at all hands; certain chants have been more or less used from time immemorial; but if the rules are of any value or force, the endings of the chants must for the most part be considered irregular and inaccurate. The most satisfactory apology for this irregularity is the fact already adverted to,—that the chant and antiphon together (not the former by itself) exemplify the rule: but ancient writers are discontented with this;* and after casting about for some better reason, they generally get rid of the difficulty by referring the endings of the chants to the use or custom of the Church.† And hence, after all, we may simply look upon the chants to the Psalms as so many specific melodies, which long-continued use has consecrated to that particular purpose, and which,

* It will be seen, by the quotation from St. Bernard given in a previous page, that he considers certain endings of the second and fourth tone to be accurate, because they agree with their antiphons. From which it may be inferred, that the correct ending of the antiphon did not, in the case of disagreement, make amends for the irregularity of the chant.

† John Cotton, supposed to be an Englishman (sec. xii.), informs us that some (with whom he was inclined to agree) thought the endings to be mere *neumæ* or *neumata*, *i. e.* flourishes or cadences *ad libitum* at the end of the verse; and he seems to doubt whether the tones, as they were generally sung, admitted of being correctly arranged with the antiphons. At any rate, he says, "Nullam hujus rei (that is, of the customary use of endings) causam nisi solum usum invenio; sed nec ab ullo musicorum scriptam reperi." Cottonis *Musica*,—Gerbert. tom. ii. 264. In this opinion he is followed by Ornithoparcus, who gives the very words of Cotton as his own. See his *Micrologus*, translated by Douland, Lond. 1608.

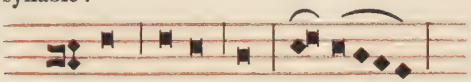
besides, to a certain extent, admit of classification under different keys of the diatonic scale.

In practice, therefore, the inquiry is not of much value. So far as the mere legitimacy of the endings is concerned, it is indifferent whether we adopt the formularies provided by ancient authors, or the sets contained in particular antiphonaria. And this being so, perhaps the most satisfactory method of providing a set of the tones and endings for the present work would have been to extract and arrange all the varieties that occur in such of the ancient Sarum books as are now extant. In this way, at least, any peculiarities that belonged to the English use would have been preserved. But as it is now very generally admitted, that the tones as arranged by Guidetti in the Roman *Directorium Chori*, published by him in 1582, are given, if not in their most legitimate form, at least in a form which has every possible claim to our respect, from the very ample collation of ancient documents of which it was the fruit,—no scruple has been made of adopting them for the present work, without alteration.*

* The modern Roman Antiphonary contains a greater number of endings than the Directorium of Guidetti; and it is probable that those excluded from the latter were restored on the revision of the Roman books of plain-song which took place subsequently to that of Palestrina and Guidetti, and by which, Baini tells us, they were greatly deteriorated. But it does not appear that the Roman Directorium of Guidetti was very generally adopted in the 16th century. In the present day its credit stands higher than perhaps it ever did. The German choralists, in particular, seem now to regard it as the most perfect model of Gregorian music extant; and their opinion, considering the laborious care with which they invariably make themselves acquainted with the subject-matter of their inquiries, must be entitled to great weight.

With respect to the adaptation of the chants to English psalmody, most of the remarks already made on the arrangement of syllables to suit the middle cadences of the second, fourth, fifth, and eighth tones, will admit of being generally applied to all cadences consisting of long notes. Every long note, in rising or in falling, particularly in the former, must have a long syllable assigned to it; or if this cannot be done with convenience, some one of the expedients suggested must be had recourse to: that is to say, we may either give the note two short syllables, or make the cadence on the preceding long syllable, and the change of note being made to take in the short syllable without breaking the continuity of voice.

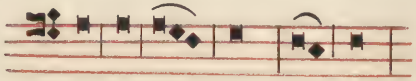
There is another case, however, to be considered: all the chants do not consist throughout of long notes. In the *festal* form of some of the tones there occur in the *mediations* certain lesser notes similar to *appoggiature* in modern music; and in the ordinary form of the endings of several there are analogous *appoggiature*, or final *neumæ*, the musical effect of which for the most part requires them to be sung to the last or two last syllables, whatever their quantities may be. Thus, in the following ending of the first tone, we have a *neuma* of three notes, which must of necessity be given to the last syllable:



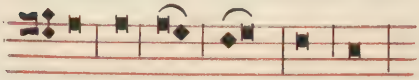
World without end. A - men . . .

This is a point to which the reader is requested particularly to advert. It is very commonly supposed,

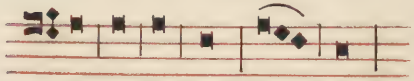
that the Gregorian tones admit of a strictly syllabic arrangement, that is, of being set *note for syllable*; but nothing can be more erroneous. The endings of several of the tones are melodies possessing a certain musical rhythm, which cannot in general be preserved without assigning more than one note to a syllable, even when the half-verse consists of more syllables than are required to fill up the complement of notes. Take, for instance, the following endings to the third tone:



Se - cu - lo - rum. A - men.

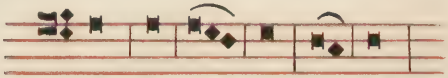


Se - cu - lo - rum. A - men.

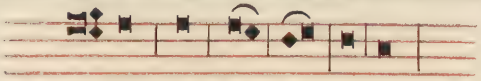


Se - cu - lo - rum. A - men.

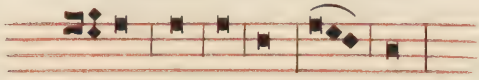
In each of these it will be seen, that there is a different musical rhythm, and a consequent character of melody, which is incompatible with an arrangement of syllable for note. To sing these endings, therefore, according to their true musical intention, to English words, we must distribute notes in a parallel manner, as thus:



World with - out end. A - men.



World with - out end. A-men.

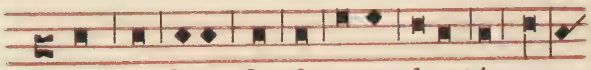


World with-out end. A - men.

The attention of the reader has been more particularly called to this peculiarity, for the purpose of explaining the ground on which Marbeck's notation to the canticles in Morning and Evening Prayer was omitted in the present work,—an omission which has been severely animadverted upon. But the truth is, that the notation of Marbeck in this particular, if it is not in many verses of the canticles actually wrong, is throughout based on a wrong principle. In the preface it was noticed, that in his whole work there was scarcely an instance of two notes being set to one syllable, and that this departure from ancient usage (so far, at least, as it is actually known) was probably the result of Cranmer's wish to reduce church-song to a supposed more primitive model. Be this as it may, it is certain that the notation of Marbeck is throughout syllabic,—that is to say, every syllable has *one note and no more*. It would be out of place to enter here on the general question, whether such a rule be really warranted by primitive practice: our business at present is specially with the Gregorian tones; and if these are to be used as they always have been (so far as we have the means of ascertaining), the "note for syllable" method of Cranmer is quite inadmissible.

With certain of the tones and endings it may, after a sort, be made to answer, but not without frequent alterations of the notes to suit the number and quantities of the syllables. The whole of the tones could never be used by this method. And this is precisely the state of the case as it regards Marbeck's adaptation. To carry out his principle, he was, in the first place, constrained to select *those tones only which consisted of very few notes;* and secondly, where the number of syllables in the verse or half verse was insufficient for the ordinary form of the more simple chants, to *alter the chants by omitting every note to which he was unable to assign a syllable.* The second of the following instances will exhibit the inapplicability of this principle in all its force:

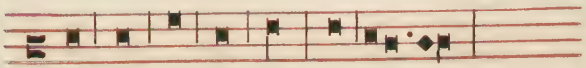
7TH TONE.



Lord, now lettest thou thy servant depart in peace :



according to thy word.



For mine eyes have seen : thy salvation.

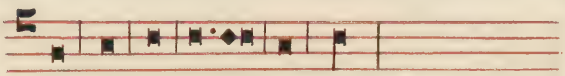
It is true that in ancient practice there was some precedent for the curtailment of the chants in the *mediation,* provided the half verse consisted of very few syllables, but scarcely any, or rather none at all, for

the abbreviation of the ending; and if, in the latter, the very character of the music frequently requires that we assign two or more notes to a syllable, there seems to be no reason whatever for avoiding such an arrangement, where the paucity of syllables renders it expedient either in the intonation or mediation. Our ears may possibly be attuned differently to those of people in Marbeck's time; but it does seem, that the following notation is every way more agreeable, while it certainly preserves the musical effect of the chant better than that of Marbeck:

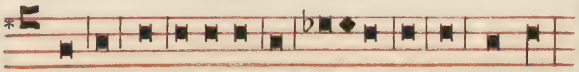


For mine eyes have seen : thy sal-va-tion.

Another of these curtailments occurs in his adaptation of the first tone to the Magnificat, which is the more deserving of notice, as an illustration of the unnecessary difficulty which the application of Cranmer's rule involved:



My soul doth magnify the Lord.



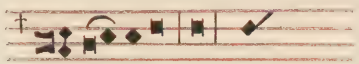
For he hath regarded the lowliness of his handmaid.

Marbeck's reasons for abbreviating the chant to the first verse were evidently the following. The conditions of the chant required that the B♭ should be sung

* In the first Service-book of Ed. VI. this is only a half verse.

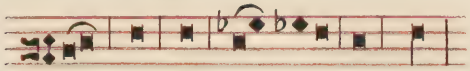
to a long syllable, and this was possible only provided it fell on the first syllable of the word "magnify." But in this case the word "doth" must have been noted G; and if so, the two notes of intonation must have been given to the single word "my" (which his assumed rules forbad), and thus only one note and syllable would have remained to represent the dominant of the tone.*

All this difficulty, however, at once vanishes if Cranmer's rule be dispensed with, and we adopt the ancient expedient, expressly intended to meet the quantity of such words as "magnify," when the change of tone necessarily falls on the short syllable. That expedient, as has been already explained, is simply to make the change by a slurred note before the long syllable be fully pronounced, and the change being made to take in the short syllable without breaking the continuity of voice: thus,



Di - ligam te, Domine, &c.

Under these conditions it will be seen, by the following example, that all necessity for abbreviating the tone, and thus of introducing a perplexing want of uniformity in chanting, is done away:

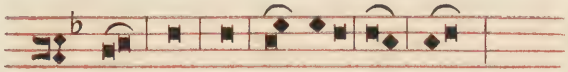


My soul doth mag - ni-fy the Lord.

* Two notes at least ought always to be pitched in the dominant.

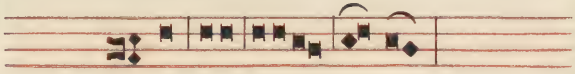
† Processionale Sarum, fol. 105, edit. 1535.

But even this is not the complete *festal* form of the chant; the last two notes ought to be doubled, in the following manner:



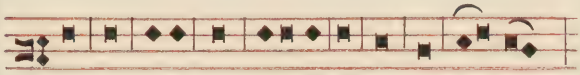
My soul doth mag-ni-fy the Lord.

And so in the ending, the four notes which Marbeck set to four separate syllables ought to be set to the last two syllables, as follows:



In Deo salutari me - o.

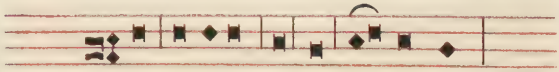
Or in English:



And my spirit hath rejoiced in God my Sa-viour.

It is not meant to be asserted that these concluding notes ought never to be set to more than two syllables. Instances might easily be adduced in which the true expression of the melody is equally well given by assigning four syllables to the four notes, two syllables to the two first, and one to the two last, and *vice versa*. All that is insisted upon here is, that this grouping of the final notes is an essential character of the melody, which must be preserved whatever arrangement of syllables is adopted to express it. In the next verse of the Magnificat, for instance, the most convenient

arrangement would be to assign the word "handmaiden," *i. e.* three syllables, to the final notes,—thus:



The lowliness of his handmaiden.

Practice, however, and the demands of euphony, must determine the arrangement to be followed in every special case; it is sufficient here to have adverted to the necessity of uniformly adhering to the essential character of the melody, and generally to have explained the methods by which this adherence may be secured with propriety.

The only other point which seems to require notice is the difference between the *festal* and *ferial* tones. This difference, which solely applies to the Psalms of the day,—the canticles always being chanted to the festal variety,—consists in the use or omission of the intonation, and in slight modifications of one or two of the middle cadences: the endings being uniformly the same. On ordinary occasions, the intonation of the chant is only used to the first verse of the Psalm, while on feast days it is employed throughout,—as is always done to the canticles, whether on ferial or festal occasions.* For the exemplification of these differences, the reader is referred to the table of Gregorian Tones at the end of the Psalter.†

* Marbeck recognised this custom, as may be seen in his Evening Service, where he has noted the first verse of a Psalm of the day without intonation, while to the canticles he assigned the intonation throughout.

† In the Latin office the choice of the tones to be sung to any

In conclusion, it must be again repeated and insisted upon, that the work of Marbeck and that now edited are to be looked upon as only giving, in a condensed form, the whole framework of the musical service. They are analogous, in short, to the ancient *manuals*; and, as such, presuppose that the parties using them are able to refer elsewhere for many details which are necessarily omitted in a *compendium*. Every portion of the plain-song (except the invariable intonations) admits of being amplified; and were the use of this kind of music to be generally restored, it would become necessary to make various sections of the Book of Common Prayer the subject of separate musical publications, very much for the same reasons of economy and convenience that the old Breviary was split into the Psalter, Antiphonary, and Hymnarium, and these again into choral books noted throughout. Of such separate publications, the notation of the canticles *at length to all the tones and their endings* must form one: and if Marbeck had carried his arrangement far enough, this labour would have been anticipated; but as he only chose one or two of the tones for his purpose, and adapted these to the English words on a principle *which must have precluded the use of the rest altogether*, it was obviously useless to encumber the present work with examples of adaptation which, in reference to future practice, must have been rejected as incorrect.

Psalm that occurred depended on the *mode* to which the preceding or subsequent antiphon belonged. But of course no such rule is applicable to the English service. The most obvious arrangement with us seems to be that adopted in the 17th century, during which the tones appear to have been sung through every week.

In this view it was judged sufficient to indicate that the canticles were to be chanted to the tones,—and this, by giving a tone to each in its most simple form (without intonation or varied mediation), just as the EVOVAE* was formerly appended to the beginning or end of a Psalm or canticle; it being understood, that the singer was not only aware of the proper mode of using the chant, but was able to refer elsewhere for the notation of each verse at length.

WILLIAM DYCE.

Advent, 1843.

* It may be explained here, that an English form of the EVOVAE has been adopted, for the sake of brevity, in the table of Tones at the end of the Psalter. It consists of the vowels occurring in the syllables of the words "World without end. Amen," *i. e.* OIOEAE; the notes set over each vowel being supposed to be sung to the syllable of which the vowel is the representative.

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